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MEMORIALS

OF

DECEASED FRIENDS,

OF

NEW-ENGLAND YEARLY MEETING.

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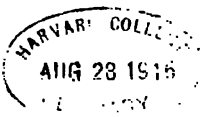

Mrs. Luther S. Livingston.

INDEX.

Aldrich Moses, ... 9
Austin Jeremiah, ... 34
Brown Obadiah, ... 77
Buffum David, ... 58
Buffinton Benjamin, ... 23
Brayton Daniel, ... 87
Chace Jonathan, ... 37
Cobb Edward, ... 65
Collins Micajah, ... 50
Collins John, ... 15
Collins Abel, ... 73
Davis Peter, ... 13
Davis James, ... 46
Davis Thomas, ... 89
Farnum Moses, ... 17
Howland Daniel, ... 80
Jenkins Mehitable, ... 27
Mott Elizabeth, ... 42
Meader Valentine, ... 92
Miller Abigail, ... 84
Mitchell Joseph, ... 20
Osborne Marble, ... 56
Paddock Obed, ... 69
Peckham Dorcas, ... 61
Shove Theophilus, ... 25
Southwick Daniel, ... 11
Thornton Elisha, ... 32
Thurston Samuel, ... 40
Winslow Sarah, ... 63

INTRODUCTION.

FRIENDS of New-England Yearly Meeting have for several years past, had it in contemplation to publish Memorials concerning deceased Friends that have been preserved on the records of the Meeting; or, at least, to make a selection for this purpose, from such as have not already appeared in print; but way has not opened for it till the present time, when the Meeting for Sufferings, having appointed a Committee to examine said memorials, have united with their report, recommending the publication of those which are contained in the present volume. It has been matter of regret to them, on this occasion, that of many who were bright and shining lights in their day, no memorial has come down to us; but the loss is ours, not theirs. Many were the trials and afflictions that awaited these devoted servants of the Lord, from which we are free. Many the privileges we enjoy, which were not extended to them.

And here it may not be amiss to inquire what those principles were, which thus sustained our early Friends through all the vicissitudes of time, and enabled them to look forward with a cheering hope, and to feel an undoubted assurance, that when "their earthly house of this tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens." As touching *doctrines*, they declared, in the language of Isaac Penington, "We have no new doctrines to hold forth. The doctrines held forth in the Holy Scriptures, are

the doctrines that we believe." "All our aim is to bring men to the ancient principle of truth, and to the right understanding and practice of the ancient apostolic doctrine and holy faith, once delivered to the Saints. Head-notions, do but cause disputes; but heart-knowledge, heart-experience, a sense of the living power of God inwardly, the evidence and demonstration of his Spirit in the inward parts, puts an end to disputes, and puts man upon the inward travel and exercise of spirit, by that which is new and living, which avails with God."

The great aim of these faithful followers of the Lord Jesus Christ, was indeed to build upon him, the alone sure foundation, the Rock of Ages—the propitiation, through faith and repentence, for our sins that are past; and the Sanctifier and Redeemer of his people, through obedience to his inspeaking Word in the heart.

Wearied with the unsubstantial forms and ceremonies in the different professions to which they had been attached, many of them had long sought for an *experimental* knowledge of those truths which are testified of, and related in the Holy Scriptures; they had earnestly desired to witness, individually, the reality, the life and power of religion; and when, through adorable mercy, their minds were illuminated, and their hearts softened and tendered, they consulted not with flesh and blood, but, in obedience to the heavenly vision, they embraced the Truth in the love of it, and were constrained, through the influence of gospel love, to declare unto others what the Lord had done for their own souls. With a reverent and firm belief in all that was done for us by our blessed Saviour, in that prepared body in which he came to do his Father's will—his 'birth, miracles, sufferings, death, resurrection, ascension, mediation and judgment'—truths then generally received—they believed it to be the special and peculiar work of their day, 'to press the necessity of *believing* in and *obeying* his *inward* and *spiritual* appearance and manifestation of himself through his *light*,

grace, and *spirit*, in the hearts and consciences of men and women, to reprove, convict, convert and change them; being fully persuaded that without *regeneration*, no man can be a true Christian; that without *holiness*, no man shall see the Lord. And they felt themselves called upon in the openings of the same truth, and in humble reliance upon divine aid, to follow out in practice, at whatever expense of personal suffering, principles that, with indubitable clearness, they had seen to be true. Hence their faithfulness in maintaining those distinguishing views of the Society, to the spiritual nature of the Christian dispensation; to that of silent waiting upon the Lord, not only for the aid of his Holy Spirit, acceptably to worship him, but also for guidance in all that he requires at our hands; to a free gospel ministry, and the right qualification for its exercise; to the disuse of forms and ceremonies in religious worship; to simplicity of deportment, conduct and conversation, in all its various bearings; as well as our testimonies against War and Oaths; and every other practice among men, that was believed to be counter to the Divine will.

These principles and testimonies, which were so nobly sustained by our forefathers in the Truth, through the holy aid of Him who strengthened them, are still cherished by us; and we believe that as our members are *individually* engaged to yield obedience to the manifestations of Truth in their own minds, they will continue to be sustained in their original purity; and that a remnant will thus be preserved, who, amid the changes and fluctuations of time, and the varying opinions of men, will feel bound to promulgate to the world, and endeavor to exhibit in their lives, the pure principles of the Gospel of Christ.

But to return to the more immediate purpose of this introduction. While contemplating the faithful and humble walking, the exemplary lives and peaceful close of those who have

gone before us, and who, we feel an undoubted assurance, have, through faith and patience, inherited the promises,—let us remember for our encouragement, that they were *by nature*, men of like passions with ourselves; that they had these treasures in earthen vessels; that in *their* day, they had their trials, their temptations, their conflicts and close provings; their seasons of desertion, as well as of abounding: and oh! how animating the consideration, that He who was with them in all their afflictions—who enabled them to feel that His Grace was sufficient for them—is disposed in condescending goodness, as we look unto Him in singleness and uprightness of heart, to be also with *us*, not only in life, strengthening and enabling us to perform all that he requires at our hands, but also through the dark valley of the shadow of death, and opening to us beyond it the prospect of an entrance into those mansions prepared for all those who truly love and obey our Lord and Saviour Jesus Christ.

Meeting for Sufferings, 5th mo., 1841.

TESTIMONIES.

MOSES ALDRICH.

Testimony from the Monthly Meeting of Smithfield, concerning our late deceased and well esteemed friend, Moses Aldrich, of Mendon.

He was born in the 4th month, 1690, and was convinced and made profession of the truth amongst Friends, about the twenty-first year of his age; and four or five years afterwards, he was led to engage in the service of the ministry; in which work he was well approved. In the year 1722, he obtained a certificate from Providence Monthly Meeting, recommending him to Friends in the Island of Barbadoes. This Island he visited, laboring in the work of the ministry; and returning, brought a certificate from Friends there, expressive of their unity with his doctrine, consistency of life, and conversation.

In 1730, he in like manner visited and labored in the ministry, in most of the provinces on this continent, as far south as Carolina, to the satisfaction of Friends, bringing certificates to that effect.

In 1734, he again, with the concurrence of Friends, visited Barbadoes, to the satisfaction of Friends there;—and in 1739, having received certificates of unity from the Monthly Meeting of Smithfield, of which he was then a member, he crossed the Atlantic, and spent the most part of two years in Great Britain and Ireland, in the service of Truth. These labors of love appear to have been satisfactory to Friends there, from their returning certificates, wherein they declare their unity with him in his doctrine, life, and conversation. Divers letters were written by him during his absence, to his wife, children, and friends, giving them tender counsel and advice.

He was a man of cheerful mind, pleasant conversation, and exemplary life. He was endowed with a sound understanding as a man, and favored with a large gift in the ministry. He often visited the Meetings of Friends in several parts of New-England, and when at home, was constant in attending the meetings to which he belonged, when of ability of body; often communicating to us, to the comfort and rejoicing of the strong, and to the encouragement and strengthening of the disconsolate and weak ones, through the assistance of that divine grace by which he was supported. Having occasion at one time, to speak of his experience, he said it was about forty years since he was convinced of, and embraced the Truth, and that he had been mercifully preserved from stumbling at it; and we believe he was enabled so to continue to the end. He retained his bodily powers until about a year before his death, at which time they had in a measure decayed, so as to confine him at home in the winter; yet in the summer he visited Rhode-Island, Nantucket, and some other places. In the latter part of the 8th month, 1761, he was taken sick, experiencing great pain of body, which he bore patiently, and in resignation. His children showing themselves troubled with the apparent near approach of his death, he said, "Mourn not for me, but mourn for yourselves; it is well with me, and as well to depart now, as to live longer," or words of this import. He tenderly counselled and advised them to live in love, one with another; giving them to understand that thereby they would receive strength. He appeared to retain his mental faculties until the last, and departed this life on the 9th day of the 9th month, 1761, in the 71st year of his age; and was interred in Friends' burying ground, in Mendon, on the 11th.

Although we esteem his departure a great loss to us, yet we have good cause to believe it to be his great gain.

Signed at a monthly meeting of Friends, held at Smithfield 30th of 12th month, 1762, by

URIAH MOWRY,
THOMAS SMITH,
THOMAS LAPHAM,
JOSEPH BUFFUM,
MOSES FARNUM,
and 14 other Friends.

DANIEL SOUTHWICK.

Testimony from the Monthly Meeting held at Smithfield, in New-England, the 26th of 12th month, 1776, concerning Daniel Southwick, late of Mendon, deceased.

Forasmuch as it appears probable to us that some account of this, our valued friend, may be beneficial, if committed to record, as an encouragement to virtue, the following is preserved. He was born at Salem, in Massachusetts, in the year 1705, and descended of the family of Southwicks mentioned in Sewell's, and Bishop's histories. His father dying while he was young, he was deprived of his parental instruction, an advantage too lightly prized by many youth, to their own loss. He was educated amongst Friends, and when come to man's estate, was religiously inclined, forsaking youthful follies. In this course, he passed through exercises and discouragements, till, at times, ready to sink; but a language passing through his mind in a season of this kind, "That He who had begun a good work was able to carry it on," so strengthened him, that from thence he took courage, and embracing the cross, persevered in the way he saw to be that of duty, and not long after was concerned to appear in the ministry, in our meetings, to the satisfaction of his friends.

He removed from Salem to settle amongst us, in the year 1742; subsequent to which, we were favored with his company most of the time, to the period of his death; and we can say of him, according to our view, that pride, covetousness, and anger had as little room in him, as in any of our acquaintance. In his public testimonies, he was much concerned to shew the nature and value of love, and the pernicious consequences of hatred, ill will, and contention; and also to maintain the universality of the light of Christ, clearly proving this by the testimony of the scriptures.

He was very able to point out and illustrate how opposite war and bloodshed are to the precepts of the Gospel, which teach to beat swords into plough-shares, and spears into pruning-hooks, and to learn war no more. And he was sorely

affected in viewing the lamentable state of the English nation, at this time.

He was constant in the attendance of our religious meetings, and exemplary in his deportment therein. He was peaceable, and a peacemaker in the neighborhood where he dwelt. And as he lived, so he died, evincing, as death drew nigh, his strong love for his friends, and desires for their preservation; and his example being worthy of imitation, we hope his concern may have increasing weight with each of us, to excite watchfulness and care, in order for our preservation in the truth. His understanding remained sound till near his last, and he uttered, during his sickness, many instructive and comfortable expressions, observing that "it much affected him to see persons advanced in life, with families trampling upon the testimonies of truth." At another time, after lying silently for some time, in great pain, he cried out, "I don't know that I could bear this, had it not been that our Master bore it before me, but now I find I can bear this, and more too, patiently," or words to that effect. The evening before his death, he observed, "I think the pains of death are upon me, and that I shall not see the light of another day. The pain of body that I endure is very great, but the peace of mind overbalances all; for my mind is in perfect peace."

His last sickness continued about three months, and during that time, he underwent much bodily pain, which he bore with exemplary patience, unto the end.

He expired on the 19th of 11th month, 1776, in good unity with his brethren, and has, we believe, arrived "Where the wicked cease from troubling, and where the weary are at rest." And on the 20th, his remains were interred in his own grounds, attended by a large concourse of friends, and others.

Signed in, and on behalf of the meeting aforesaid, by

BENJAMIN ARNOLD,
MOSES BROWN,
DAVID BUFFUM,
DANIEL ALDRICH,
and eleven other Friends.

PETER DAVIS.

Our beloved ancient friend, Peter Davis, was born at Dover, in Great Britian, the 1st of 3d month, 1680. By his own account he was brought over to Boston, North-America, when very young. He was educated after the manner of the Presbyterians, and was a professor of religion in the order of that denomination. About the thirty-sixth year of his age, he became convinced of the principles of truth as professed by the Society of Friends.

He was a minister, well approved; his life and conversation agreeing with his profession—careful to educate his children in plainness of speech and habit, zealous for the cause of truth, a diligent attender of meetings, both for worship and discipline. His religious services were not confined about home. He visited most of the meetings of Friends in New-England, where his public testimonies were well received, and were to the edification and comfort of many.

He left his home, in Westerly, R. I., on a visit to Friends, in England, the 4th of 5th month, 1747, with the approbation and unity of his friends; travelled through Connecticut into the province of New-York, and visited the meetings of Friends at and about Albany, East and West Jersey, Pennsylvania and Maryland; thence to Philadelphia, where he took shipping for England; but on his passage was taken by Spaniards and carried into France, and from thence got passage to England. He visited the meetings in London and those in the western and northern parts of that kingdom, pretty generally, where he was also well received and had good service among them, as appeared by certificates. After his return he remained steadfast in the faith and fervent in spirit, often leaving his family and occupation, which was that of a tailor, to visit his brethren in the various parts of the quarterly-meeting and the families of Friends in the adjacent meetings, to their comfort and edification. Like the beloved ancient disciple of our blessed Lord, (to whom he had many times been likened) he frequently exhorted his brethren to love one another and to be faithful, taking occasion in his public testimony to assure those to whom

he ministered, that honesty was the best policy, which he was enabled often to open in such striking manner that he was known by his friends, both in Great Britain and America, by this maxim. Although his gift lay more in the ministry than in the administration of the discipline of the Church, he was sensible that that necessary institution was not so fully attended to, as would be best, which he manifested in a lively simile, in his advanced age, saying that "Notwithstanding I have not been so much engaged in the discipline of the Church as might have been best, yet it is like marrow to my bones in my old age, to see the young and rising generation engaged therein, for we have been ploughing and sowing, but neglecting to keep up the hedge, the wild beasts have got in and devoured our labor." He often visited the sick and afflicted, and we have reason to believe they were often refreshed by his ministry. When far advanced in old age, he continued to appear in the exercise of his gift, with that warmth and brightness which is reflected by a near approach to the Sun of Righteousness; and when he had access to His presence in prayer, the spirit of which he frequently appeared to be favored with, an awful solemnity and covering of the Divine Canopy was witnessed. By reason of great age he was confined to his house about fifteen months before his death. During this time he had often something to offer in meetings, held at his house on account of his not being able to get out. About fifteen days before his dissolution, he was seized with a fit, and continued to grow weaker until the 29th of 2d month, 1776, when he departed this life, in the 96th year of his age, and was interred in Friends' burying-ground, in Westerly, on the 3d of 3d month following.

To a friend, who visited him during his last illness, he said, being in a tender frame of spirit, "As I have lived in love, so I expect to die in unity with Friends. Give my love to all my dear friends who ask after me." And as our beloved friend lived, so he died, in the unity of his brethren; being indeed, an Elder worthy of double honor.

Signed in and by order of South-Kingstown Monthly Meeting, held at Richmond, the 28th of 3d month, 1780, by

STEPHEN HOXIE, Clerk for this time.

JOHN COLLINS.

Testimony from the monthly meeting of South Kingstown, in Kings County, in Rhode-Island Government, concerning John Collins.

He was born in the town then called Westerly, in said Government, the 21st day of 12th month, in the year 1716, old style, of believing parents, and when about 23 or 24 years of age, was convinced of the blessed truth, and became zealous and circumspect in his life and conversation, and for Truth's sake, took up the cross and denied himself of his former pleasures and delights. It was not long after his convincement, before his mouth was opened in a public testimony, wherein although for some years he had but few words in meeting, yet his appearance was both acceptable and edifying to Friends, and as he proved himself faithful and diligent in the gift bestowed upon him, the Lord was pleased to enlarge it, so that he became an able minister of the gospel. And being possessed of a good understanding, he was through divine grace, serviceable in the discipline of the Church. He was also very diligent in attending meetings, until infirmity of body rendered him unable. He was not forward in appearing in testimony in meetings; but when he felt a necessity upon him so to do, his exercise tended to the edification and comfort of those who sat under his ministry. Upon his observing the great loss and damage many in connexion with us had suffered, as he apprehended, from their taking upon them offices in civil government, he has been heard to say, that he thought all who take upon them our high and holy profession and strictly attend to the dictates of truth in their own hearts, would be preserved from taking such offices.

When he became affected with bodily disease, which was of a pulmonary nature, and protracted in its duration, his zeal and fervency were not abated, which was manifested by his continued constancy in attending meetings, both for worship and discipline. He was much engaged and took much pains in endeavoring to have the Africans or negroes freed from slavery,

and often testified against that wicked practice. He was exemplary in bringing up his children in plainness of habit and speech. About a week before his decease, he called those of them that lived in the house with him, and said that he had no expectation of continuing long, and he had this advice to give them. "Live together in love, and be kind one to another; and be diligent in attending meetings—and when met, not to be looking for words, but to endeavor to be gathered inward and to wait in silence to be taught by that infallible teacher, the spirit of Christ, in your own hearts." His disease increasing, and he continuing to grow weaker and his speech failing much, he appeared frequently to be in prayer, by lifting up his hands, and the moving of his lips, and one time was heard to say, "Be with me, O God, at this time." At another time, a friend that was sitting by him, said "it may be, that thou mayest recover, there may be some further service for thee;" he answered, "I have no will about it, yet had rather be released if it be the Lord's will; if not, I desire to be conformed thereunto, and if there be any further service for me, I hope I shall be faithful, but I believe that my service is over." He continued to fail, and drawing towards his end, one of his sons coming to his bed side, he looked at him and said "almost gone," his son answered "it looks so" and, "I think thou hast been greatly favored in the preservation of thy understanding;" he answered "yes, and notwithstanding the extremity of my pain, I believe I shall be favored with an easy passage when the time comes," which to appearance, was granted him. He continued sensible to the last, and departed this life the 1st day of the 10th month, 1778, in the 63d year of his age, and was buried the 3d of the same, in the Friends' burying ground in Hopkinton, after a solemn meeting held on the occasion in the meeting-house. The foregoing testimony was signed by Stephen Hoxie, by order and on behalf of said Monthly Meeting of South Kingstown, held 28th of 3d month, 1780.

STEPHEN HOXIE, Clerk at this time.

The forgoing testimony of the Monthly Meeting of South Kingstown, respecting our esteemed friend John Collins, deceased, has been read in this meeting, and the same is directed to be sent up to the Yearly Meeting, this meeting approving

thereof, with this additional testimony, that he, notwithstanding his views that the administration of civil government in the present state of the world did not belong to Friends, held civil government to be necessary, and that there was an order of men whose business it was to administer the same. We have also to mention his zeal and care to further the service of Friends who were traveling for the promotion of truth amongst us, often accompanying them therein, giving up his time to the service of the church, in a manner worthy of imitation. And as he lived to the promotion of righteousness on earth, we doubt not of his receiving the reward prepared for those who love the Lord Jesus in sincerity and truth.

Signed in and on behalf of our Quarterly Meeting, held at East Greenwich for Rhode Island, in New England, by adjournment, the 14th of 4th month 1780, by

GEORGE COMSTOCK, Clerk.

MOSES FARNUM.

Testimony from the Monthly Meeting of Smithfield, concerning Moses Farnum.

He was born in Uxbridge, the 25th of the then 8th month, 1730. His parents, Moses and Abigail Farnum, were then in profession with the Presbyterians, and were afterwards convinced of the Truth, as professed by us, and were zealously concerned to educate their children therein. This concern was afterwards gratefully remembered by the subject of this memoir, as being to his lasting advantage. When quite young, he appears to have been inattentive to these parental reproofs, and to have lightly esteemed concerned friends, until his tender mind was reached by the supplication of a friend, particularly for his father's family, in a meeting held at his house. After this, he dare not speak lightly of our profession. Notwithstanding the repeated visitations of Divine Goodness to

him, he made but little progress in religious experience, for several years.

After he married, and had a family of several children around him, he became more obedient to the teachings of truth, and useful in our society, and being favored to improve the talent received, the Lord was pleased to commit unto him a gift in the ministry. In entering upon which service, he was deeply baptized under a humbling sense of the weight of such a work, and often appeared much affected in our meetings, under the influence thereof.

He, as a minister, was a close reprover of backsliders; but to the sincere and heavy laden, his words were like oil to their comfort and encouragement. He was short, but comprehensive in his public testimonies, and at times much favored in supplication. He was ready to indite in a short and comprehensive manner, and was extensively useful in the discipline of the church. He was a man of good natural understanding and capable of argument, yet he seldom engaged in any doubtful disputation, but in our meetings for discipline, when such questions arose, he forbore, keeping a bridle upon his tongue, until the truth opened his way, when often by a simple expression of his feelings they were satisfactorily settled.

He was steady in the attendance of our religious meetings, and a good example therein, humbly waiting for divine assistance, and often recommended it to others as the only way to renew their strength. In the endearing relation of father and husband, he was kind, tender and careful, keeping his family constant in attending our meetings, and bringing them up in our christian order of plainness in speech, behavior and apparel, and in the frequent reading of the Holy Scriptures, and he often called them together to sit in silence, sometimes counseling as truth gave utterance.

But what rendered him still more amiable in the view of his friends as being a strong mark of true discipleship, was his readiness to be advised, and to take advice, showing thereby, his great love for the brethren.

In his neighborhood he was useful and respected, having a disposition and qualifications which rendered his company and conversation instructive and desirable.

He was useful and instrumental in obtaining the freedom of oppressed enslaved Africans, and became so deeply concerned to unbind the heavy burdens and let the oppressed go free, that for several years before his death, he declined the use of such goods as he knew to be the product of the labor of slaves.

He very constantly attended the Quarterly and Yearly meetings to which he belonged, and travelled considerably within their limits as a minister, visiting Monthly Meetings in company with other friends. He visited on a religious account, most of the families in his own Monthly Meeting, and some of them several times, to their satisfaction, being well qualified for such a service. And in this, as well as his other labors, he was fervently engaged for the prosperity of the youth.

In the year 1779, with the concurrence of Friends, he visited Pennsylvania, on a religious account, and attended the Yearly Meeting in Philadelphia, and many adjacent meetings, to the satisfaction of Friends. Shortly after, in company with Abraham Griffiths, from Pennsylvania, he made a religious visit to Friends in Salem Quarterly Meeting, in the States of Massachusetts, New Hampshire and Maine, and it being winter and much snow on the ground, he suffered great hardship, and this with his exposures afterwards in going to meetings, through roads impassable for horses, by reason of snow, caused him to think he must perish by the way.

He however remained in comfortable health until 3d month, 1780, about which time he was observed to fail, and his disease proving to be apoplectic, greatly affected his speech, yet he conversed brokenly and by signs, until near his last. Being asked as to the state of his mind, he said, that on a review of his life, he had seen many things in which he had been unfaithful, but had known them all done away, so that now nothing but peace and quiet of mind remained, and that this was his happy state, fully appeared, by his patient resignation through the whole of his illness.

He gave his family much good advice, exhorting them to live in love one to another, and counseling his children to be obedient to their remaining parent, and was enabled so to speak to them, that they were much affected.

He had borne his testimony against war and bloodshed, by

refusing to pay the tax for the support of it, and near his end he expressed his satisfaction that he had so done, and his belief that such a testimony would arise into dominion.

About two days before his decease, feeling himself drawing near to a conclusion, he took his solemn and final farewell of his family (at which time his understanding appeared clear, and he a little revived,) taking them each by the hand, as well as others present, being unable to say more than yes or no, but with the appearance of a mind truly sensible of the nature and solemnity of such a parting.

He gradually sunk till near the close, when falling into a sleep, he remained till he breathed his last without a sigh or groan, on the 9th day of the 5th month, 1780. His remains were interred in Friends' burying ground in Uxbridge, on the 11th following, on which occasion, a large concourse of Friends and others attended.

Thus time closed with a valiant in the Lord's cause, who we doubt not is now at rest in a mansion of glory.

Signed on behalf and by direction of the Meeting aforesaid held at Smithfield, the 1st of 9th month, 1780, by

THOMAS LAPHAM, Clerk.

JOSEPH MITCHEL.

Testimony of the Monthly Meeting of Friends, held at Newport for Rhode Island, the 29th of 5th month, 1787, concerning our esteemed friend, Joseph Mitchel, deceased.

He was born on the Island of Nantucket, in the year 1741, of parents professing the truth with us, by whom he was educated in the same profession. In the year 1781, he became a member of Rhode Island Monthly Meeting, by certificate from the Monthly Meeting of Greenwich, being recommended an approved Elder, and having for some time appeared in public testimony to the satisfaction of friends. And steadily attending to his gift, he experienced a growth therein, and became a

faithful and approved minister, being an example in plainness and simplicity, in godliness and honesty, and of whose self denying life we might mention many things that appeared in him, evidencing him as a follower in the footsteps of the flock of the companions of Christ. He was a man invested with a deep concern for the promotion of truth, being favored with quick discernment and of remarkable stability, grave in his deportment amongst men, and in religious meetings his countenance bespoke solidity and reverence. In the attendance of meetings, both for worship and discipline, he was careful and diligent, and in his appearance in public testimony to the truth was attentive to the openings and closings thereof, which rendered his service savory and edifying. He believed it required of him at a particular time to declare publicly in the streets of Newport against the superfluities and extravagance of the people, to which, in obedience to what he apprehended to be his duty, he gave up. He was also concerned to write to the legislative authority, expressive of what had impressed his mind, respecting the peculiar care of the Most High, over those who placed their dependence on Him, and of his prospect of a threatened scourge to those who continued to reject His law. Which having been communicated to the meeting for sufferings and receiving their approbation, he presented it with his own hand.

He was also deeply concerned on account of that iniquitious practice of making slaves of the people of Africa and of the injustice and cruelty exercised in many places upon those reduced to that condition, from a sense of which he became particularly careful that no part of his conduct might countenance that unrighteous gain of oppression.

He was at several times concerned in the weighty service of visiting the families of Friends in divers Monthly Meetings in our quarter, and his labors in this service were also extended to Friends out of the verge of it, and we believe were to the help and edification of those he visited.

In the year 1784, with the concurrence of Friends, he attended the Yearly Meeting on Long Island, and by an endorsment on his certificate, it appears that his company and services there, were acceptable. With the unity of his Monthly

and Quarterly Meetings he proceeded in the seventh month, on a visit to Friends in Pennsylvania, New Jersey, and parts adjacent. And after visiting the Meetings on Long Island, New York and several parts of New Jersey, and several Meetings in Pennsylvania, to the satisfaction of friends, as appears by their certificates, it pleased the Lord to put a period to his labors; for about the time he went into Pennsylvania, which was about the latter part of the eighth month, he was taken ill of a fever, yet he continued in the service of his religious visit, until the 4th of the 9th month following, when his disorder had so increased as to render him unable any longer to proceed in that service, and continuing to increase upon him, proved the means of his dissolution.

He died at the house of our friend Thomas Smith, in Buckingham, in the county of Bucks, the 27th of 9th month, 1784, and was interred on the 28th of the same, in Friends' burying ground at that place, as it appears from a testimony directed to this meeting from Friends at their quarterly meeting held at Middletown, in Bucks county, Pennsylvania, the 30th of 11th month, 1786.

By which testimony it also appears that in the first part of his illness, after he was confined, he labored under deep exercise, accompanied with increasing bodily infirmity, but was favored to endure this trying dispensation with patience and resignation, which was, as appeared by his frequent expressions relating thereto, what he fervently desired. And although in some stages of the disorder it appeared much to effect his intellectual faculties, yet he was preserved in an innocent state of mind; saying to a friend at a time of an intermission of the fever that he felt the good presence of his Maker, which to him was comfortable.

He departed this life as one fallen to sleep. This is the work of righteousness and peace, and the effect of righteousness, quietness and assurance forever.

Signed on behalf of the meeting aforesaid, held 29th of 5th month, 1787, by JOHN WILLIAMS, } *Clerks.*
ALICE ALMY, }

Extract from Testimony of Rhode-Island Quarterly Meeting, concerning the same.

A fresh sense of his zeal, care, circumspection and usefulness in this meeting, the image and superscription which truth had impressed on his countenance, as well as the lively exercise under which he was frequently favored, both in meetings for worship and discipline, to the comfort and satisfaction of the living body, we hope will long remain in our remembrance for our encouragement and perseverance in the line of divine appointment for the honor of that precious truth with which he was so eminently adorned.

Signed in and on behalf of our Quarterly Meeting of Friends, held at East-Greenwich, the 9th and 10th of 4th month, 1789, by SYLVESTER WICKES, *Clerk.*

BENJAMIN BUFFINTON.

At a Monthly Meeting of Friends held at Somerset for Swanzey, 2d of 1st month, 1797, it appearing that the substance of the following testimony was drawn up soon after the death of our beloved friend, and it having of late been revived and deliberately considered in this meeting, and many minds retaining a lively rememberance of his pious and and virtuous life, we are induced to preserve this memorial of him.

Testimony of the Monthly Meeting of Friends at Swanzey, concerning our esteemed friend, Benjamin Buffinton, deceased.

He was born at Lynn, in Massachusetts, on the 9th of 4th month, 1701, of parents in profession with us, by whom he was religiously educated. His father removing his family within the verge of our Monthly Meeting when he was young, he became a member thereof where he lived the remainder of his life.

He was a sober and religious youth, and of a sweet natural disposition, very discreet and wise in his behavior, even from

a child; and as he grew in years, he grew in grace and in the fear of the Lord, whereby he gave just hopes of being a serviceable member in Society. And as he advanced in life under the forming hand, he became qualified for, and was instrumental in promoting the peace and welfare of his fellow men, which caused him to be greatly beloved by Friends and others.

He was called to the work of the ministry about the 30th year of his age. His first appearances were not lengthy, yet accepted by Friends, and for many years his public communications were in few words but were attended with life and power, being a deep traveler in spirit and careful to abide with the seed. He was in due time enabled to bring forth fruit greatly to the comfort and consolation of the Church, and became largely gifted in the openings of truth's doctrine. In his engagement as a minister, he traveled twice as far as North Carolina, visiting almost all the meetings in those provinces, where he had good service amongst Friends and others, besides many short journeys within the verge of our Yearly Meeting, which were to good satisfaction, leaving many seals behind him of his labors.

He was a man of good understanding, sound and penetrating judgment, and enabled to detect the subtle workings of crooked and perverse spirits, that were laboring to creep into the church and subvert the truth, and to preserve from the effects they would produce. He failed not honestly to bear a faithful testimony against such, standing like a valiant in Israel for the Lord's cause. And may others be encouraged by his pious life and example, to dedication in the discharge of their religious duties.

His removal from life was sudden, occasioned by receiving a serious injury at the raising of a building, he appeared sensible to the last, and departed in a resigned frame of mind, on the 9th of 4th month, 1760, aged 59 years, a minister about 29, and on the 11th, his remains being accompanied by a large body of Friends and others, to our meeting house in Swanzey, after a solemn meeting, were interred in Friends' burying ground.

Signed in and on behalf of said Meeting, held 2d of 1st month, 1797, by DANIEL BRAYTON, } Clerks.
ABIGAIL LAWTON, }

THEOPHILUS SHOVE.

Testimony from the Monthly Meeting of Friends, held at Somerset, for Swanzey, 2nd of 1st month, 1797, concerning our friend, Theophilus Shove, deceased.

As the memory of the just is pronounced blessed, we think it our duty to give forth a testimony concerning this our beloved friend.

He was born at Dighton, the 7th of 4th month, 1715, of honest parents, (Edward and Lydia Shove,) and was early convinced of the truth, and bore a public testimony for it before the twenty-first year of his age, to the satisfaction of Friends. Yet through unwatchfulness to that convincing power that had in a good degree illuminated his understanding, he was for a season captivated and drawn into the wilderness by the subtle baits of the enemy. Nevertheless, through the Lord's goodness and condescension, he was mercifully re-visited and plucked as a brand out of the midst of its burning, whereby he was raised to sing on the banks of deliverance, of the mercies and loving kindness of the Lord thus continued to him.

And after a season of deep exercise and humiliation, he was favored with a dispensation of the gospel again, and in and through a diligent attention to the dictates of truth he witnessed a growth in the gift committed to him; and in the improvement thereof, ministered in the ability which God giveth, exciting others to keep up the watch and maintain the guard, devoutly commemorating favors conferred, and fervently imploring the continuation thereof. He was diligent and exemplary in the attendance of our religious meetings for worship and discipline, although he labored under great infirmity of body, at times, and frequently attended meetings adjacent within the compass of our Yearly Meeting. And once with the unity of his friends at home, he visited the churches through the western governments as far as North Carolina; and on his return produced satisfactory certificates from the meetings he attended. He was an affectionate husband and a tender parent, (having great influence on the minds of his children, by

a steady circumspect example of self-denial:) a good neighbor, and well-beloved by his acquaintance of every rank and denomination; his life and conversation being grave, yet innocently cheerful, which rendered his company agreeable. He was a lover and promoter of peace, unity and brotherly love; useful in our meetings for discipline, being sound in judgment and concerned that the church might be preserved and kept clean. He was engaged to visit the sick and those in affliction, and favored to administer of the wine and oil to their wounds, and continued to be living and green to the end of his days; and in his advanced years had often to express, that while he was sensible that the outward man decayed, the inward man grew stronger and stronger. A few weeks before his death, having a shock of the palsy, from which disorder he had suffered for many years, he expressed to some of the family that he had a desire for some time that he might, ere long, be released, and which he believed would now be granted him. After which his strength gradually declined; and through the whole of his sickness, when asked how he did, his answer generally was, that he was easy in body and mind. One day, several friends being present, he expressed in substance as follows: that he had for a long time been laboring to be ready for such a day and hour, that his sun might go down in unclouded brightness and that the evening curtain might be drawn in calmness, that he might leave a good savor behind him; and the time being now come brought no sorrow, and remarked, how necessary it was for every one to be prepared for such a day and time, and had to acknowledge the goodness of God to him in the abundance of favors received. A little before his final close, being asked how he did, he answered, "I am just passing away out of this land, and I die in that unshaken faith in which I have lived."

Thus having finished his course with joy and in unity with his friends, like a shock of corn fully ripe, we doubt not he is gathered into the garner of the Lord and made a partaker with the righteous.

He quietly departed this life on the 30th of 3d month, 1796, in the eighty-first year of his age, a minister about fifty years, and was interred in Friends' burying ground in Free-

town, the 1st of the 4th month following, after a solemn meeting of Friends and others.

Signed in and on behalf of said meeting, by

DANIEL BRAYTON, } Clerks.
ABIGAIL LAWTON, }

MEHITABLE JENKINS.

Testimony of Berwick Monthly Meeting, held the 19th of 4th month, 1816, concerning our dear friend, Mehitable Jenkins, deceased.

She being early settled within the compass of our meeting, we have had repeated opportunities of witnessing in her that state of innocency and unaffected piety which so adorned and fitted her under divine influence for the work of the ministry, and we therefore feel it to be our duty to preserve some memorial of her virtuous life, gospel labors, and peaceful close.

Having passed through seasons of deep probation, and known an overcoming through suffering, she was enabled to speak from experience to the comfort of the mourners in Zion, and to the encouragement of the heavy hearted in their conflicts, many of whom can testify that as a mother in Israel, she was qualified rightly to divide the word to their edification.

It appears she was born at a place called Richmond, on the western side of the Kennebec river, in the 4th month, 1731, of religious parents, of the Presbyterian Society, Joshua and Sarah Weymouth. Her father dying when she was young, her mother endeavored to instruct her children in the way she believed to be right, and to give them such learning as she could without the help of schools, that part of the country being then a wilderness. Our friend observes that she took delight in reading the bible and religious books, having received early impressions of the importance of religion, attended with desires to become one of the righteous.

Near the eleventh year of her age she went to live with her aunt Tabitha Weymouth, afterwards Tabitha Jenkins, a worthy member of our Society. About this time her aunt came forth in the ministry, and under her tender care she was encouraged to attend Friend's meetings, though often in the fear of being deceived—and in time her inward eye became opened by the Holy Anointing to see the truth altogether lovely, and she was enabled cheerfully to lay aside all superfluities of dress, and to adopt that plainness of language and behavior which she believed to be consistent with the life of a christian. In this state of self denial she found peace of mind, though she often felt herself alone as to outward company, and frequently had to struggle with her natural propensities which stood opposed to the cross.

Occasionally when associating with young people where there were lightness and vanity, she would feel a word of reproof or advice to arise, and instead of yielding to the manifestations of duty she would withhold what appeared right to communicate; for which omissions she had at times to suffer deeply, and often had to pass through nights of sorrow, fearing she should be finally forsaken. But she was shewn by the light of Christ that there was no other way for her to find peace of mind but by obedience to what was made manifest to be her duty.

About the nineteenth or twentieth year of her age she first appeared in the ministry with these words. "Come unto me all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest to your souls." In making this sacrifice much peace was granted her, as she had been under the exercise for several months previous, during which she frequently left meetings with a heavy heart, viewing herself unfit for so great a service. But a way was mercifully made for her and she was enabled to communicate from time to time what rested on her mind, to her own strength and comfort, and by abiding in a state of true humility she experienced a growth in her gift.

In the 7th month, 1755, she was married to our esteemed friend, Elijah Jenkins, when the care of a family devolved

upon her, wherein she was favored in wisdom to discharge her duty towards them with meekness and love, setting an example of piety and virtue.

About the year 1770 a prospect opened in her mind for more religious service, and in 1772 she departed from her home on a visit to Friends in the Southern States, which was performed in about one year to her own peace and the satisfaction of Friends.

In 1777 she visited the meetings of Friends at Nantucket and Dartmouth, and in 1779 she made a visit to Friends and friendly people in the eastern parts of ths District of Maine. When about home, she was diligent in the attendance of meetings and frequently engaged in visiting families, a service which lay near her heart.

In 1783, after attending some meetings in the States of New York and Pennsylvania, she embarked from Philadelphia on a visit to Friends in Great Britain and Ireland, agreeably with a prospect which had long been opening in her mind, and in which service she was absent from home about four years, and the unity and sympathy in her returning certificates clearly evince that her labors of love were not in vain.

In 1798 she visited Friends of Rhode-Island, and made another visit to New York and Pennsylvania to good satisfaction. The last considerable journey which she made, was in the year 1801, when she visited Friends in the western part of New York and Pennsylvania; while out on this journey, she received the affecting intelligence of the death of her husband.

Subsequently to this, she continued mostly at and about home, sometimes visiting families, and neighboring meetings, when in health. In 1814 she spent the summer in service of this nature, of which she wrote as follows: "It dwells on my mind to acknowledge the mercy and loving kindness of my Heavenly Father, in enabling me now, in the eighty-fourth year of my age, to perform a visit to Friends in the upper part of Rochester, Gilmanton, Sandwich, and Wolfsborough, which had been on my mind for some time. I visited families mostly, and found the Gracious Master to be strength in weakness; and I was enabled to return in peace. Oh that I may so live the

remainder of my days, as to be still bringing forth fruit in old age, to the praise and honor of his blessed name, who has done so much for me, an unworthy object of his mercy, enabling me to witness and say, 'That his mercy endureth forever.' 'Bless the Lord, oh my soul, and all that is within me bless His holy name.'"

She was frequently confined at home by illness; but when able, she attended meetings, until within a few weeks of her decease, in which her communications continued to be lively and instructive, her concern for the promotion of the truth suffering no diminution, manifesting her continued concern for the revival of the practice of visiting families. About ten days before her departure, she wrote as follows: "I have not written anything for several months, it having been a trying time of late, both on account of sickness and death, as well as other things, and being myself poor in mind, and in a weak state of bodily health. But I feel an anchor of hope, a grain of faith, that I shall receive the crown at the end of the race, in the Lord's time, for which I desire to wait patiently. He knows I love his appearance above every other enjoyment, whatever else can be named. I can bless and praise his holy name for mercies past, and humbly hope for more. Oh the desire I feel for others as well as for myself, that the sting of death, which is sin, may be taken away before we go hence to be seen of men no more, that we may be found giving all diligence to make our calling and election sure, while we have time, and the door of mercy stands open." After this she continued in a feeble state of health, until within a few days of her decease; but her mental faculties remained unimpaired to the end, and an unclouded tranquility pervaded her mind. At the commencement of her sickness, she informed her friends that the issue thereof was hidden from her, and that she felt no anxiety on that account, but if she were permitted to choose for herself, she would prefer to go.

On the 12th of 11th month, 1815, some friends visiting her, she manifested much satisfaction with their company, and expressed a desire to see as many as could conveniently visit her, for she felt her love to flow to friends everywhere, and enquired after several who were living at a distance, who she said

were made very near to her, and tenderly exhorted those present to faithfulness, adding, "If Friends were not more given up to the manifestations of duty, others would be called in from the highways and hedges, for the Lord would have his table filled with guests." She further said, "That she had never found any other way to obtain true peace, but by faithfully discharging what appeared to be her duty; and although she had sometimes labored under great weakness, and had often to acknowledge that she was an unprofitable servant, yet she had great consolation in the reflection that she had endeavored to perform what she thought was required at her hands."

To some Friends who visited her the day before her decease, she expressed her resignation, saying "She had no desire to be raised up again, (but if she should again recover, she believed the Lord would have a purpose in it,") and gave clear evidence that she was prepared for her dissolution, which took place a few hours after.

On the 16th she was interred, a large number of Friends, and others attending the funeral; on which occasion a lively testimony was borne to her worth, and to the efficacy of that power which supported her through her various conflicts.

Signed on behalf of the meeting aforesaid, by

JOSHUA JENKINS, Clerk.
LYDIA ROGERS, Clerk.

ELISHA THORNTON.

Testimony of the Monthly Meeting of Smithfield, concerning Elisha Thornton, deceased.

Notwithstanding this our beloved friend moved with his family from within the compass of this meeting, nearly ten years since; yet from his having been for many years a valuable and much esteemed member thereof, having faithfully and zealously labored for the promotion of righteousness, and the remembrance of him being precious to many of us, we feel our minds engaged to give forth this testimony concerning him.

He was born in Smithfield, the 30th of 4th month, 1747, old style. His parents were Ebenezer and Ruth Thornton, who being in low circumstances, were unable to afford him the benefits of much school learning, yet, possessing strong natural abilities, aided by his own industrious application, he attained a considerable share of useful literature. In his early years, being of a lively disposition, it appears he indulged a propensity to the follies and vanities incident to youth; but feeling the reproving witness of grace in the secret of his heart, manifesting to him his condition and the danger that awaited a continuance therein; and submitting to its restraining operation, he was enabled to forsake his former unprofitable company and vain amusements, and to dedicate his life to the service of his Heavenly Father.

Under this humbling and contriting manifestation of Divine love, he became concerned to attend the meetings of Friends; and in the year 1771 he requested the care and became a member of this Monthly Meeting. In the twenty-seventh year of his age he was appointed to the station of an elder, wherein he acted with caution, humility and circumspection, evincing a mind impressed with a due sense of the weight and importance thereof. He was frequently engaged in the important service of visiting families, in which he was well qualified, and we trust his private admonitions and labors of love were blessed to the reaching of the witness in many minds. Abiding faithful to the manifestations of truth, about the twenty-ninth year

of his age he was called to preach the gospel, which he had indeed witnessed to be "the power of God unto salvation." For several years his appearance in the ministry was but seldom, with short, though acceptable testimonies; and by thus patiently waiting, attentive to the voice of the true Shepherd, he experienced an increase until he arrived at the state of a father in the Church, capable of rightly dividing the word to the different states ministered unto. He was a man of quick apprehension and capacious mind, of an edifying and instructive conversation, deeply concerned for the welfare of the whole human family; he labored faithfully in tenderness and love for an advancement in the way of holiness, with a mind clothed with universal charity and benevolence. Rarely has a man been so generally beloved and respected among us. He was a tender, affectionate husband and father, and a kind neighbor, visiting the widow and the fatherless in their afflictions, and often qualified to administer relief and consolation to their dejected minds. For many years he was usefully engaged in keeping a boarding-school, and by the benevolence and affability with which he treated the youth under his care, he gained their affections and confidence, by many of whom his memory is still held dear.

In the exercise of his gift in the ministry, he several times visited the different parts of our Yearly Meeting, very acceptably to his friends, as his certificates testified. In the year 1801, he attended the meetings in the southerly part of New York; and in the year 1805, he attended that Yearly Meeting, to the satisfaction of his friends and the peace of his own mind. His ministry was sound and edifying, and we have no doubt was made instrumental to the converting of many to the truth.

By his depth in religious attainments he was qualified, like the scribe instructed unto the kingdom, out of the good treasure of the heart, to bring forth things new and old, to the edification of those unto whom he ministered. The doctrine on which he very often dwelt, was the love of God to man, through Jesus Christ our Lord, and the efficacy of the pure principle of light and grace in the soul, soliciting above every other consideration, obedience to its holy manifestations as being the alone power that can redeem and preserve the mind from the

spirit of the world, and confer that peace which the world can neither give nor take away. He removed with his family, in the year 1807, to New-Bedford, where he resided, with the exception of a short interval, until his close, making us frequent, acceptable visits, the last of which was a few months before his decease.

He departed this life at his house in New-Bedford, on the 31st of 12th month, 1816; and we doubt not, has entered into the place of his rest; for "verily there is a reward for the righteous."

Signed in and on behalf of said Monthly Meeting, held 24th of 4th month, 1817, by JOHN OSBORNE, ALICE RATHBUN, } Clerks.

JEREMIAH AUSTIN.

Testimony from the Monthly Meeting of Friends at Westport, in the State of Massachusetts, concerning our beloved friend and Elder, Jeremiah Austin, deceased.

He was the son of Robert and Hannah Austin, of Charlestown, in the State of Rhode-Island, where he was born, the 24th of 3d month, 1730. His parents being poor, he was at an early age hired out to labor for their support, and was by that means not only deprived of the necessary benefit of schools, but consequently, exposed to many temptations unto which his active mind yielded, indulging in the amusements and follies incident to the young and inconsiderate; for, in his youth, he was inclined to vanity and dissipation. But being mercifully visited by Divine Grace immediately revealed in his heart, he was enabled to see the deplorable state into which he had been brought through sin. Great was the anguish and distress in which he was involved, as some of us have heard him relate. But in process of time he found relief to his distressed mind by being enabled to yield to the operations of the Spirit of Truth, and to take up a resolution to forsake the evil of his ways and to live a more circumspect life.

Soon after he attained the age of manhood, he became convinced of the truth as professed by the Society of Friends, and was united in religious fellowship with them in the Monthly Meeting of South-Kingstown, and being concerned so to run that he might obtain the crown, he was preserved from sitting down contented in an outward profession, and became engaged to press forward to experience fellowship and communion with the Father and Son, and continuing to grow in grace and in the saving knowledge of our Lord and Saviour, Jesus Christ, the talents with which he was endowed became sanctified, and he was qualified to fill, with dignity and propriety, the stations assigned him in the church. He began with little of the things of this world; but being diligent and industrious in providing for the comfort and accommodation of a numerous family, as well as concerned for truth's prosperity, he was blessed in his labors, so that he lived comfortably and maintained his family respectably, supporting the character of an honest and peaceable man, and was often instrumental in restoring peace among his friends and neighbors, a service for which he was well qualified, his judgment being sound and his manner mild and persuasive, which gave him influence over the wayward and unruly dispositions of some minds, so that they would listen to his admonitions and advice.

He gave evident proof that he was attentive both to his relative and social duties, and while he was diligent in business, evinced a fervency of spirit, serving the Lord, not suffering his temporal concerns to divert his attention from the exemplary attendance of meetings, both for worship and discipline; and he was also concerned to promote the attendance of his family and was helpful in getting them to meetings, from which he mostly lived remote. He was zealously engaged for good order and comely behavior in meetings, and that they be concluded in the most proper time; and in meetings for discipline he became eminently useful, having been instructed by the precepts of Christ, that "Whatsoever ye would that men should do unto you, do ye even so to them."

His love to the young and rising generation was strong and ardent, and he was often led into near sympathy with them in their various trials and temptations, knowing, by his own ex-

perience, that they were greatly increased upon them by their being entangled with the spirit of the world. His meekness and love gave him great place in their minds; and we trust his exemplary life and pious admonitions will prove to some of the present age like bread cast upon the waters, which may be seen after many days.

His obedience to the truth deeply fixed upon his mind the immutable principles of justice; and he was early concerned to support our testimony against the holding of our fellow men in a state of slavery; in which his zealous labors among his friends were blessed in several instances, and his precepts were enforced by his own example; for his wife having by legacy a female slave, left to her by her father, she was immediately manumitted. He was indeed concerned faithfully to maintain our religious testimony in all its branches, and with christian patience suffered much loss of goods in support of that against war.

He continued a member of South-Kingstown Monthly Meeting until about the year 1766, when he removed to Rochester, in the State of Massachusetts, and was nearly twenty years very acceptably united with Friends of Sandwich Monthly Meeting; and in the year 1785, by removing to Little Compton, in the State of Rhode-Island, became a member of this meeting. Here he continued to devote much of his time and talents to the best of all causes, that of universal righteouness.

He was a very pleasant and cheerful companion; conspicuous for his humility and true christian benevolence; of great simplicity and temperance, and "civil beyond the usual forms of breeding." His character was highly esteemed, both among Friends and others, in the different neighborhoods where he resided.

He was employed in his usual occupation of husbandry, until within two years of his decease, when, after the death of his wife, and his children being all married, he gave up that business, often mentioning with gratitude, the blessing that had followed his diligence and industry, whereby he had been enabled to educate his family, and support them with comfort all his life; and further remarked that he had settled his affairs so that he did not know that he owed any person.

Having spent most of the two last years in visiting his children, who were remotely situated, he attended the Quarterly Meeting at New-Bedford early in the 12th month, 1815, and returning to the residence of his grandson, John Austin, in nearly usual health, was soon after taken unwell, and remained so about two weeks, but was not wholly confined to the house, when, on the morning of the 20th, after breakfasting as usual, he fell from his chair in a fit, and being laid on the bed, soon after expired, aged upwards of eighty-five years; and on the 23d of the month, was buried in Friends' burying ground, in Little Compton, after a solid meeting of Friends and others.

As he had lived, so he died, in the unshaken faith that he had not followed cunningly devised fables, but the pure and everlasting truth.

Signed in behalf of our Monthly Meeting of men and women Friends, held at Westport, the 21st of 11th month, 1816, by

EBENEZER BAKER, } Clerks.
ESTHER NEWITT, }

JONATHAN CHACE.

Testimony of Swanzey Monthly Meeting, concerning Jonathan Chace.

Our beloved friend, Jonathan Chace, was born in Swanzey, the 29th of 6th month, 1746; his parents, John and Lydia Chace, were members of the religious society of Friends; consequently, this their son had a right of membership in the society; yet this privilege, together with the precious principle of truth had not such a governing influence over his mind as to render him altogether subservient to the Christian rules of the society; and by his not keeping unto that whereby it is said a young man may cleanse his ways, he run into the vain customs and vanities of the world, and lost his right of membership among Friends. But being followed by conviction, he did not long remain in a state of alienation from the principles

in which he had been educated, but was stopped in his career, not wholly unlike the apostle Paul; and as a brand plucked from the burning, he was mercifully preserved; the inward teachings of Divine Truth working so powerfully on his mind as to produce a real change of heart. Thus yielding to the yoke of Christ and coming under the government of the Divine Monitor, he manifested a desire to be re-united to the society, and was again received into membership with Friends.

Having thus experienced the purifying power of the Holy Spirit, and the necessary baptisms which prepare the mind to be gathered into a state of true waiting and watchfulness, he was enabled humbly to rely upon God. In the dispensation of Divine Goodness, he was intrusted with a gift in the ministry, in the exercise of which, he was acceptably received among his friends at home, as also in his visits to the neighboring monthly and quarterly meetings, that in the love of the Gospel he was at various times concerned to visit, and being faithful to the Divine Witness, was favored to enjoy that peace that the world knows not of. And through the assistance of the Holy Spirit, became qualified to speak a word in season, to those who were ready to faint. He was a nursing father, lending a hand of help to the feeble minded, and comforting the mourners of Zion. Although he spake not with enticing words of man's wisdom, yet his doctrine dropped as the dew, and his speech as the small rain.

He was diligent in the attendance of all our religious meetings, engaged to labor for good order and the maintenance of the discipline; frequently adverting to the zeal, piety and perseverance, as well as sufferings of our worthy predecessors, as purchasers of many of our precious principles, thereby enforcing the necessity of our walking worthy of so great a favor, and especially the youth, that there might be a succession of standard-bearers to espouse the cause of truth. And those who had set their faces Zionward he encouraged to persevere, that they might hold out to the end; saying, agreeably to Scripture testimony, "he that endureth to the end shall be saved."

He frequently visited the widow and the fatherless, the sick and the afflicted, (others as well as Friends,) with whom he was often baptized in near sympathy, and favored with a sense

of their state, and to whom, through Holy help, he was enabled at times to administer the wine and the oil of the Kingdom to the refreshing and consolation of their spirits. The more thoughtless and careless ones were put in remembrance of the one thing needful, that of working out their souls' salvation, with fear and trembling.

As he advanced in years, through infirmities of the body, the outward man seemed rather to fail; yet his spiritual strength increased and grew stronger, never appearing more bright in his public testimonies than toward the close of his stay here. He often acknowledged that the truth was never more precious to him than at that period. And by abiding in the vine he was preserved green and fruitful to the end.

On the day of his departure he attended meeting and bore a lively testimony for the truth, to the edification of his friends, and concluded by saying, "my peace I give unto you, my peace I leave with you." After which, he returned home and died suddenly, before entering his house.

As he was generally respected and beloved, so his death was lamented, and the loss sensibly felt; but we have consolation in believing that our loss is his eternal gain. "Mark the perfect man, and behold the upright, for the end of that man is peace."

He departed this life the 25th of 7th month, 1824, and was interred in Friends' burying ground, in Somerset, the 27th of the same, aged seventy-eight years, and a minister about forty-three years.

Signed on behalf and by direction of the meeting aforesaid, by THOMAS WILBUR, } Clerks.
HANNAH EARLE, 2nd, }

SAMUEL THURSTON.

Testimony of Rhode-Island Monthly Meeting, held at Newport, 26th of 1st month, 1826, concerning Samuel Thurston, deceased..

The recent death of our beloved friend, Samuel Thurston, being sensibly felt to be a loss to this part of the Militant Church, we feel engaged to furnish a short testimony concerning his exemplary life and zealous labors for the promotion of truth and righteousness amongst us, and to encourage survivors to follow him as he followed Christ.

He was born in Newport, Rhode Island, the 4th of 6th month, 1731. His parents, John and Elizabeth Thurston, were professors in the Church of England, in which persuasion he was strictly educated, and from accounts which some of us have heard him relate, with respect to his religious exercises in his youthful days, we have no doubt of the sincerity of his heart in the mode of worship which, at that period of his life, he was in the observance of; but not continuing to find peace of mind therein, he occasionally visited several different places of worship, until the removal of his parents to Portsmouth, when he became a diligent attender of Friends' meetings; and under the visitations of Divine love, with which he was favored, he became fully convinced that it was right to adhere to the simple mode of worship practised by us; and notwithstanding our meetings were frequently held in silence, yet he has humbly acknowledged, as some of us can testify, that he often experienced them to be seasons of refreshment and enlargement in religious understanding, and particularly those held in the middle of the week had been blessed to him.

He had not long attended those meetings, before he found it to be a part of his religious duty to adopt the plain Scripture language; and though much in the cross, to begin with using it *first* to his parents, who were opposed to his new views of religion. They, however, treated him with affection, and gradually became reconciled, from a better understanding of the reason of his change.

Thus continuing faithful to the requisitions of duty, as manifested in the secret of his soul, he, in the year 1782, sought admission into and was united in religious fellowship with the society of Friends. And while thus reviewing his religious progress, and in a renewed sense of his usefulness to the church, we can feelingly testify that he adorned the doctrine he professed. In our meetings for worship, he gave evidence by his solid and reverent deportment, of the weightiness of his spirit and of his just views of the nature of spiritual worship.

In his subsequent labors, both in the station of an elder and overseer, he was zealous and skilful, manifesting a lively concern for the preservation of right order in the administration of the discipline ; in the support whereof he was active and firm, and often successful in restoring those with whom he was engaged to labor.

He was pleasant, and often very interesting in conversation, kind and liberal to the poor, hospitable to strangers and a good example of plainness in habit, manners, and in the furniture of his house.

Thus he continued a faithful standard bearer, retaining even in advanced age a freshness of feeling, and great religious sensibility, evincing to those associated with him in labor that " they who abide in the vine, have their fruit unto holiness and their end everlasting life."

He attended our Monthly Meeting 30th of 12th month, 1824, being nearly in usual health, and in the evening of that day was taken ill. His situation was not such as to induce an apprehension that he would speedily be removed, but his complaint soon assumed a more formidable aspect and baffled medical skill, depriving him of the use of his mental faculties. While these remained he manifested his continued care and concern for the Society of which he was a member, and desire for its preservation.

He lived until the 8th month, 1825, when it pleased our Heavenly Father to release him from further sufferings and we are thankful in believing that our loss is his exceeding gain. For " blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

On the 10th his remains were carried to Friend's meeting

house at Portsmouth, and after a large and solemn meeting, held on the occasion, were interred in our burying ground at that place.

Signed on behalf and by direction of the meeting aforesaid, by

DAVID RODMAN, Clerk.
RUTH RODMAN, Clerk.

ELIZABETH MOTT.

Testimony of Rhode-Island Monthly Meeting, concerning Elizabeth Mott, deceased.

Our beloved friend Elizabeth Mott, was the youngest daughter of Jacob and Mary Mott, of Portsmouth, on Rhode-Island, and was born in the year 1728.

Through a blessing on the pious parental care bestowed upon her, she was preserved in her youthful days in a good degree of innocence and simplicity of mind and manners, and her taste for reading being directed particularly to the Holy Scriptures, and to works of a religious tendency and especially the writings of our ancient friends, she gave evidence of the good effects thereof, and by yielding to the visitations of divine love with which she was favored in early life, she became qualified to discharge in an exemplary manner the various and important duties of an attentive and sympathizing daughter to her aged father, of an affectionate sister in her brother's family exercising judicious tenderness and care towards his children, and to become a valuable member of our religious society; in administering the discipline of which, and in its various services she was much and usefully employed, having for some years acceptably filled the very important station of an Elder.

In the year 1778, a gift in the ministry was dispensed to her in the exercise of which she evinced much humility and care. The deep sense of the awfulness of the vocation which rested on her mind was apparent in the solemnity of her countenance and demeanor when engaged either in testimony or vocal sup-

plication, and her labors of love, both in public and in private opportunities, were often awakening to the negligent and encouraging and consoling to the afflicted, whom she tenderly sympathized with and frequently visited. During the time when this country was involved in war with England, she was brought under deep mental exercise from an apprehension of duty to address the Legislature of this State. After duly pondering the weighty concern in her own mind, she imparted it to her friends, and being encouraged by them, she wrote a pertinent communication, strongly recommending to their observance the two first commandments, as comprising the whole duty of man, and the principle that ought to govern their proceedings. It was approved by the meeting for sufferings, which manifested much sympathy with her on the occasion, and left her at liberty to proceed in regard to it in the manner that accorded best with her prospects. She accordingly enclosed it in a letter to the Governor, and requested him to present it to the General Assembly, which he did at their session in the year 1780, where it was respectfully received and read.

Her dedication was again put to a close, and of latter times an unusual trial, in the winter of 1791–2, when she believed it was required of her to deliver a gospel message to the people in the streets of Newport. Being of a disposition naturally diffident and retiring, and deeply impressed with the awfulness of the requisition, she experienced a severe conflict previous to becoming resigned to it, but having the unity of sympathizing friends, and being availingly strengthened by the arm of the All-Sufficient Helper of those who trust in Him, in whom she had learned to confide, she was enabled to accomplish the service in a manner that produced a testimony from some of the religiously inclined amongst her auditors (not of our religious society) to the power and authority with which she was enabled to address them to the satisfaction of the friends who bore her company, and as it appeared, much to the relief and comfort of her own mind. In the evening of that day, after a season of solemn silence in the family of two of those friends who accompanied her, she weightily expressed that she felt fearful of interrupting the precious sabbath of rest, into which her spirit had been introduced, but she apprehended that some

vocal acknowledgement was due from her to the goodness and bounty of him who had permitted her to enjoy it.

She never travelled beyond the limits of this yearly-meeting, but visited several of the Quarterly Meetings which compose it, and on her return, producing satisfactory testimonials that her gospel labors were acceptable to friends where she had been. As long as bodily ability was afforded her, she diligently attended our Quarterly Meeting, which at that time included a large compass, and was held at distant places, and occasionally visited other meetings belonging to it, and she continued to be exemplary in the performance of that duty within this Monthly Meeting long after a lameness that she was many years afflicted with, rendered it painful and difficult for her to get abroad. The gradual increase of that lameness, and general debility of her limbs with the usual infirmities of declining age, confined her at home about eight years, and the last five of her life to her chamber, and mostly to her bed.

She bore this long confinement with much patience and resignation; her conversation was often animated and cheerful, and being accompanied with that religious care which evidently dwelt upon her mind, was very interesting and instructive.

In this state of great bodily weakness and seclusion, she retained a lively interest in the welfare of the Society, and manifested great solicitude for the support of its peculiar doctrines and testimonies, and that its discipline should be preserved from innovation, which a desire for greater liberty than the truth allows, would lead into, if not sedulously guarded against. She encouraged friends who visited her to vigilance and faithfulness, and was enabled to strengthen the hands of some whose views and feelings in these respects coincided with her own.

During this period her mind was at times deeply exercised on subjects of a more public, as well as of a more private nature, than this. The African slave trade, which was then illicitly, but pretty openly prosecuted from this State, became a grevious burden to her mind, from which she could find no relief but by addressing those engaged in the iniquitous traffic. In the summer of 1806, she accordingly wrote a close and pathetic expostulation, which being approved by the Meet-

ing for Sufferings, a copy was sent to each of those who were known to be concerned in that business, and it was afterwards inserted in one of the public papers in the town of Newport.

She was also frequently brought under deep exercise on account of individuals, to whom she believed it required of her to impart counsel or caution, several of whom she had no personal acquaintance with. Some were invited on these occasions to her bedside, and to others she communicated what was on her mind in letters; though from the prostration of her bodily strength, she could hardly write legibly; they were therefore copied by a friend and signed by herself.

These deep engagements were renewed at times, till within a few months of her decease, affording a striking illustration of the Psalmist's expressions, "Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall bring forth fruit in old age."

Having gradually sunk under much suffering, and the powers of nature nearly exhausted, she was seized with apoplexy, the 4th of 2d month, 1813, which terminated her mortal life about thirty hours after, and we have no doubt that she has entered into the joy of her Lord.

She was in the eighty-fifth year of her age; a minister about thirty-five years.

Signed on behalf and by direction of the Monthly Meeting aforesaid, held at Newport, the 26th of 1st month, 1826, by

DAVID RODMAN, } Clerks.
RUTH RODMAN, }

JAMES DAVIS.

Testimony of New-Bedford Monthly Meeting, respecting James Davis, deceased.

To preserve a memorial of the lives of those who have been devoted in their day to the cause of truth and righteousness, and whose example has adorned the profession they have made, has ever been considered a tribute due to their memory, and an incitement to those who may succeed them, to follow in the path they have trod through the many trials and vicissitudes of time, to the crown of all, a peaceful close in a well grounded hope of a happy immortality.

It is from considerations of this kind that we are led to preserve some memorial of the pious and exemplary life of our late worthy friend, James Davis.

He was born at Rochester, in this State, on the 22d of the 5th month, 1744; his parents were Nicholas and Ruth Davis. His father (of whom a memorial may be found in a collection, printed at Philadelphia, in 1787,) was a minister of the Society of Friends, and died at Oblong, when on his return from a religious visit to the southern States, in the 10th month, 1755.

Although the subject of this memoir was deprived at an early age of his worthy father, the impressions made upon his tender mind by his counsel and example, and the continued care of a pious mother, appear through the influence of Divine love, to have been the means of preservation to him in after life. When he had attained to years of manhood, he settled at Bedford, (then included in the township of Dartmouth,) when he soon after formed a connection in marriage, and he continued to reside there till the time of his decease. In the summer and autumn of 1770, in the 27th year of his age, he was visited with a long and severe illness, by which he was so far reduced that his friends wholly dispaired of his recovery. In this season of deep probation, his mind became peacefully resigned to the will of his heavenly Father, and on his restoration to health, an increase of dedication was witnessed. He for several years discharged the duties of an overseer, acceptably to his friends,

and with usefulness to the Church, at a time when the faithful discharge of those duties was rendered peculiarly arduous, from the excitement produced in the public mind by the commencement of the revolutionary war. Several times he was by appointment of the Monthly Meeting, united with others in visiting the families of Friends, to endeavour to remove hurtful things from within the borders of the Society. It was while engaged in these labors of love, that he found himself called upon occasionly to speak by the way of ministry, to the state of those who were visited. Soon after which he believed it to be his duty to bear a more public testimony to the truth, and was made willing to yield obedience to the Divine requisition. This was about the year 1782. His friends, after waiting for the proof of his call to the ministry, approved in 1784, the public exercise of his gift.

Although he travelled abroad but little, yet in 1801, he performed a religious visit to the northern parts of New York Yearly Meeting, and in 1806, visited some of the meetings of Friends in Pennsylvania, Maryland and Virginia, and more extensively in Ohio, to the satisfaction of Friends, and to the peace of his own mind; and till he began to feel the weight of declining years he continued frequently and acceptably to visit Friends within our own Quarterly Meeting. In his public communications he was sound in doctrine, and clear, lively and practical. He frequently dwelt with much earnestness upon the goodness of the Almighty to his creature man, and the unspeakable privileges he has conferred upon him. He was fervent in his exhortations to the impenitent, the careless, the indifferent, and to those who were settled in a state of ease; entreating them to leave those things, that he was sensible would separate them from the enjoyment of Heavenly favor, to take up their daily cross, and to fight the good fight of faith, as the only way to happiness here and hereafter.

To those who had made some good beginning, who had set their faces Zionward, his language was full of encouragement for them to persevere to the end. To the afflicted, whether in body or in mind, he was truly a minister of consolation, and this not only in public, but he was frequent in his visits house of mourning; and with feelings of deep sympath

ed in the wine and oil of christian comfort, pointing the mind to Him who does not willingly afflict nor grieve the children of men; to Him who is a present helper in every needful time. In supplication he was peculiarly fervent, evincing near access to the throne of grace.

What added great weight to his ministry, was his truly circumspect deportment and consistent walking in the world. He possessed a sound and stable mind, with much evenness and uniformity of temper, and from his habitual cheerfulness enjoyed as much as most men in social intercourse with his friends, but these cheerful feelings were accompanied with gravity and with innocency and simplicity of manners, ever manifesting an uncommon regard to the feelings of others, that nothing should escape him that had a tendency unnecessarily to hurt or wound, and he was peculiarly guarded as to whatever might lessen or injure the character of another. Being possessed of a meek and quiet spirit, Chrstian humility was indeed a conspicuous trait in his character, which led him to prefer others to himself. By this blameless life and conversation, and the uprightness of his dealings among men, he endeared himself to all who were intimately acquainted with him, the youth, as well as the aged, and was generally beloved and respected beyond the limits of the Society of which he was a member.

In his latter years he frequently made some allusions in his public communications to his own religious experience, but always in a way that evinced true humility of mind. A few of these expressions have been preserved nearly in the words in which they were delivered; and it is thought may, with propriety, be introduced here. Adverting on one of these occasions to a state of mind unprepared for the awful seat of judgment, he remarked, "It is a very unpleasant state, I know it by living experience, and therefore am I engaged the few remaining days that may he allotted to me here, that I may so acquit myself in faithfulness and obedience unto my God, that I may feel at last the arm of divine support, which indeed, never failed any that are united in the heavenly union and the marriage covenant of the Lamb, yea, the Lamb of God that taketh away the sins of the world." Referring to a childlike state of mind as

necessary to receive the impressions of good, he added, "And I find in myself, the more I am willing to be taught and instructed as a little child, the more I experience of the covering of the Holy Spirit of our God, and I think it leads me more and more to impress this heart work upon others; our hearts and minds must be changed."

A few months previous to his decease, after having spoken impressively at some length, he arose a second time and said, "Under present impressions I think I can say, 'My soul doth magnify the Lord, and mys pirit rejoiceth in God my Saviour;' glory be to his name, he hath done wonderful things for me. My soul doth magnify the Lord." And at another time, expressed himself in substance as follows: "According to the measure of the grace of God given me, I have labored and am willing to labor for the good of souls, desiring that all may come to enjoy that which I enjoy, the peace of God." And concluded by observing, "It is not they who run well for a season, but they who continuing in the patience of the Saints, hold out to the end, that come into this enjoyment."

His ministry continued lively and edifying to the close. At the last meeting which he attended, which was on 5th day, 17th of the 2d month, he spoke with much fervency of spirit, and in the course of his communication he observed, "I think I can say from a degree of experience, that in the Father's house there is bread enough and to spare;" and enlarging a little on the sustaining efficacy of even a crumb from the Father's bountiful table, closed by weightily remarking, that as his day's work was nearly accomplished, he felt more desirous to impress these things (upon which he had dwelt in his communication) home to the feelings of his friends, and particularly the importance of being prepared for a never ending eternity.

The succeeding day he was taken unwell. The symptoms of his disorder, which proved to be a lung fever, were not such at first as to excite apprehensions as to the issue, but the disease gradually assumed a more unfavorable aspect, and after a confinement of a week, terminated with the close of life.

During its continuance he was remarkably composed, patient and resigned, quietly waiting the event. He expressed to one of his friends, in humble confidence, that all was well with him,

and after making some further remark, added, "tis this that makes a death bed easy."

He departed this life early on the morning of the 25th of 2d month, 1825, aged 80 years and 9 months; having been a minister about 43 years. And there can be no doubt but that he has entered into peace, and gone to unite with the spirits of just men made perfect.

Signed on behalf and by direction of our Monthly Meeting of Friends, held at New Bedford, the 23d of 3d month, 1826, by ABRAHAM SHEARMAN, Jun. } Clerks.
MARY TABER, }

MICAJAH COLLINS.

Memorial of Salem Monthly Meeting of Friends, concerning Micajah Collins, who departed this life on the 30*th of* 1*st month*, 1827, *in the* 63*d year of his age.*

This, our beloved friend, was the son of Enoch and Rebecca Collins, and was born at Lynn, Massachusetts, on the 19th of 4th month, 1764. His father dying when he was very young, his early education devolved on his tender and affectionate mother, of whom he often spoke in terms of filial regard, and to whose pious instructions he attributed great usefulness in counteracting the evil propensities of his youth, as we find by a manuscript journal. During his early life, he indulged in vanity and unrestrained liberty beyond most of his associates, although the compunctions of conscience often arrested him in his career. These convictions frequently caused him to weep in secret, which induced him to form resolutions for an amendment of life, but mixing again with his rude companions, all these passed away like the early dew.

From what we have known of his history, we are led to believe that notwithstanding his many deviations from the path of rectitude, he continued to be favored with Divine visitations even from his very youth. To submit to the Cross of Christ

appears to have been his greatest trial, from which he shrunk with peculiar dread. Thus he continued to stifle conviction until about the twenty-second year of his age. About this time he went to reside in the family of Daniel Newhall, a worthy and exemplary elder in our society, from whose tender counsel and consistent deportment he received great encouragement to live more conformably to the Divine will. As he listened to the heavenly monitor, he became more and more engaged to walk in the way that leads to life, wherein he saw the necessity of faithfully supporting our christian testimonies. As obedience kept pace with knowledge, he experienced a growth in grace, and we believe the Master's qualifying hand was fitting and preparing him to proclaim the glad tidings of the gospel of peace, unto which service he was called about the twenty-seventh year of his age.

His appearance in the ministry being satisfactory to Friends, he was encouraged to give diligent heed to the gift he had received, and yet he was subsequently permitted to endure a season of deep depression, wherein his faith was closely tried, and his public labors for a considerable time suspended, under which proving dispensation he was brought to the very brink of despair; yet the waves of affliction were mercifully stayed by that Almighty power which said, "thus far shalt thou go and no farther." From this time his ardent zeal in the heavenly Father's service manifested itself in various ways for the promotion of the glorious cause.

In his public testimonies he was generally clear and pertinent, and his manner was interesting, accompanied with an evidence of Divine authority. He was sound in the scripture doctrine of the means of salvation by our Lord and Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, which doctrine he often enforced and illustrated in his public communications.

He was for many years the teacher of Lynn preparative meeting school, in which capacity he was very servicable, and took great delight in instructing the tender mind in the ways of religion and virtue, and the sweet remembrance of his pious care is still fresh in many of our minds.

His labors in the ministry have been extensive, he having

made several religious visits to Friends and others in the Eastern, Middle, Southern, and Western States, where he was cordially received, as is amply testified by numerous extracts from the records of those meetings. His last journey to the Middle and Western States was in the year 1824–5, and the recollection of the full expression of unity and sympathy with him in his prospect on that occasion recalls the circumstances under which we parted, with peculiar sensibility; the feeble state of his health scarcely warranting a reasonable expectation that we should meet again in time, rendered that separation particularly trying.

From this journey he was favored to return with satisfactory testimonials from the various places where he had been engaged in gospel labor, of which religious visit and the kindness of Friends and others, he has often spoken with grateful remembrance.

As he advanced in years, he appeared also to advance in the knowledge of the truth, and his public testimonies became more frequent and more enlarged, wherein he often spoke to the great comfort of his friends. His heart was often pained in witnessing the many deviations from the simplicity of our profession, in which exercise he was frequently drawn to bear testimony against the spirit of false liberty, which was under the cloak of toleration endeavoring to lay waste the doctrines of the Cross of Christ.

His mind had appeared for a considerable time becoming more and more detached from the things of this world, anticipating the period of his final change with a steady composure, as we find by reference to his writings. On the 15th of 11th month, he wrote as follows: "All things temporal are drawing to a close; this morning solemnity prevades the mind, with thankfulness that I have so little to do with this world." And again on the 1st of 1st month, 1827, "Time rolls away from year to year with great rapidity. Oh, for faith, strength, and patience, to keep pace with its incessant motion, and to prepare by the faithful discharge of each day's service for that eventful period when final leave must be taken of all terrestrial enjoyments, to appear before the righteous Judge of quick and dead, where all shall be rewarded according to their works."

His late testimonies in our meetings for discipline, have been marked with an increasing solemnity, accompanied with an ardent solicitude that the youth of our society may be strengthened to come forward as standard bearers, that there may be a living remnant preserved to the honor and glory of the heavenly Father, who called our pious ancestors from all vain depencies to serve him with a perfect heart.

His last journey was to attend our Quarterly Meeting in the first month, at Seabrook, during which he was considerably exposed to the severe cold weather at that time, and on his return he was evidently indisposed; yet he attended our meeting at Lynn, on first day, wherein he spoke with much solemnity on the subject of the close of time. On third day following, he was taken ill of a fever, and medical aid was called; and when his friends came to inquire about his health he received them with his usual cheerfulness, observing that he found himself quite indisposed, but could not yet discover what the event would be. As his disorder assumed a more discouraging aspect, his mind was in no way disquieted, but manifested much tranquility, and he expressed his gratitude to his friends for all their kindness to him, observing that it was a sweet cordial to his mind.

As his illness increased, his mind became impressed with the belief that his end was near, although he observed, "It may not be now—I don't know—I may be raised again and be among my friends, but it is not likely from my present feelings that I shall." And not long afterwards, he said, "I feel a remarkable sweetness that is indiscribable: it is that love that embraces the universe; yet I have nothing to boast of, I feel myself a poor creature, a mere worm of the dust."

It seldom falls to the lot of humanity to experience so little suffering in the event that terminates this mortal existence, as was granted to this our beloved friend. A sense of the dissolution of his earthly tabernacle seemed lost in the foretaste of heavenly enjoyment. Through the course of the day preceding his decease, several friends called to see him, in whose presence he spoke with an audible and clear voice on the great and important truths of the gospel of Jesus Christ, until their hearts were melted into tenderness. Some of his expressions

on this occasion have been preserved, which were to the following import: "Keep near, I beseech you, to Christ Jesus, in the soul, for I have seen his covenant with his people to be light, life, love and salvation, to them that keep in it; in this I feel the peace of God to my own soul beyond what I can describe to you, or dared to look for. He deals in mercy with me, and stands himself at this time between me and those deep waters that have so often come in upon my soul as a flood; that whatever is yet to be, I feel nothing now to stand in my way; no speck, no mote, or shadow of a cloud, blessed be the name of my God." At another time he said: "I have seen with indubitable clearness the distinction between the righteous and the wicked, which I have always believed in, and in my testimonies, especially of late, have been called to bear witness to, "Say ye to the righteous that it shall be well with him, for they shall eat of the fruit of their doing; wo unto the wicked, it shall be ill with him, for the reward of his hands shall be given him," but I have now seen this beyond what I am able to describe. You know my friends, many of you, that I have suffered much, wave on wave, until sometimes it has seemed as if I should be overwhelmed; but there has been an eternal arm underneath that has borne me up, and now I grudge not all I have suffered. Such love, such sweetness, that it fills my soul with humble gratitude."

Not long afterwards his voice became more elevated, although apparently sinking under the weight of his disorder, when he fervently exhorted all to keep near to God's eternal covenant of light in the soul, and one unto another, saying, "if we are one, we are one in the Lord, one Shepherd and one fold." After a few moments pause he again observed, "I have always believed that if I yielded all the faculties of my soul to the Heavenly Father's guidance, I should be enabled to testify to the power of his truth, not that I speak of any confidence in myself, I feel entirely dependent on that arm of mercy that has been with me from my youth." To a friend who visited him he spoke on the subject of the ministry, to the following effect: "The pure spring of the ministry does not depend on the creaturely feelings; it is quite another thing. I have often stood up in our meetings with but a word or a sentence, and knew

not what was to come next; but the Lord was mouth and wisdom, tongue and utterance; without the immediate influence of whose pure spirit all our preaching is in vain. And so it has been in our meetings for descipline; and by keeping to this pure spring of life, words have been given that sometimes have flowed in a remarkable manner. It is by keeping near to this divine fountain that strength is afforded, and if it is only a few words, stop when the spring closes."

In the evening preceding his close, many friends and neighbors were desirous to see him, as they apprehended it would be the last opportunity; which circumstance being named to him, he observed, "It is very kind in them, and it is very pleasant to me;" and he requested that all who had come to see him might take him by the hand; to many of whom he had something to say, after which he bade them individually an affectionate farewell. His language was solemn and impressive on this occasion, during which he frequently spoke of the great sweetness he felt and of the love that filled his soul, observing that he had endeavored for nearly forty years to set the fear of God before his eyes, and he could now leave it among his last testimonies that "it is a fountain of life preserving from the snares of death.

He said he saw no cause to deviate from our ancient faith; that the doctrine of the everlasting gospel is the same yesterday, to-day and forever; we must all pass over one threshold into the one door, for Christ Jesus is the Way, the Truth and the Life, as he is the only door.

Thus he continued till a late hour, when the company retired, much broken and melted with the solemn scene, after which he seemed a little wandering for some time, but towards morning his rational faculties resumed their functions and he spake of his full assurance in the mercy of God through our Lord and Saviour Jesus Christ, and exhorted those around him to faithfulness in their day and generation, to keep near to the Eternal covenant of light and life, and with short intermissions, continued to speak until nature became exhausted, when he quietly departed without a sigh or groan.

His remains were interred from our meeting house in Lynn, on the 3d of 2d month, 1827, attended by a numerous con-

course of Friends and others, whose grave deportment evinced their regard for his worthy memory, and on which occasion several solemn testimonies were delivered to the comfort and consolation of the mourners in Zion.

Given forth at Salem Monthly Meeting, held at Lynn, 10th of 3d month, 1827, and signed on behalf thereof, by

DANIEL JOHNSON, } Clerks.
RUTH BASSETT, }

MARBLE OSBORNE.

Testimony from Dover Monthly Meeting, concerning our deceased friend, Marble Osborne.

He was born at Danvers, in the county of Essex, and State of Massachusetts, of parents not in religious profession with Friends. About the thirtieth year of his age, he settled at Dover, in New Hampshire, and soon became zealously engaged to seek after pure and undefiled religion, and being convinced of the principles of Truth as professed by Friends, he gave up in earnest to lead a virtuous and religious life. In the year 1781, he became a member of our religious Society ; soon after which he married, and continued a regular and constant attender of meetings until within a few days of his decease, in which he was a good example in silent retirement, and we believe was often enabled to draw near to the fountain from whence all good cometh, and by faithfully following the guidance of the light of Christ in his own heart, he became fitted for, and usefully occupied the station of an elder in the church for nearly forty years, and was enabled to watch over the members of the meeting to which he belonged for their good. He was concerned to support the discipline in the authority of truth, and to encourage the humble traveler in the way of his duty, being himself an example of true Christian humility. His regular and exemplary walking among men, not only secured him the love and good will of his friends in profession

with himself, but was particularly noticed by others, many of whom were in the higher walks of life, by whom he was esteemed for his moral and social virtues, which did not in the least exalt him.

By his industry and strict economy, he accumulated a comfortable estate, and was content to live within his income. His heart and house were open to receive his friends, and in an especial manner to those who were laborers in the cause of Truth. He was tenderly disposed to do good to all, as far as his ability extended, often expressing in his latter years his love for friends, and satisfaction in their company.

He was firm in the faith of the Christian religion, and the one offering made by our blessed Saviour for the salvation of men, and his belief was unshaken, not only in his Divine and spiritual appearance in the hearts of men, but in that outward sacrifice which he made for the sins of the world, as is recorded in the Scriptures of Truth.

In his sickness, which was short, he had an apprehension that it would be his last, and expressed himself to that purpose; and that he had no desire or will of his own respecting the event, but felt all to centre in the Divine will, several times signifying the same to those attendant on him. And so passed away in quiet resignation, being gathered as a shock of corn fully ripe, on the 18th of the 10th month, 1826, in the 75th year of his age.

His beloved wife, Mercy, also an esteemed Elder, who had for many years been in a very poor state of health, quietly and peaceably closed a well spent life, within five days after her husband, in the 67th year of her age; retaining her reason perfectly to the last, and being asked, just before her close, whether death had any terrors to her, she distinctly replied, "No, none at all."

Signed by direction and on behalf of Dover Monthly Meeting, held the 17th of 10th month, 1827, by

JOSEPH TUTTLE, } Clerks.
HANNAH OSBORNE, }

DAVID BUFFUM.

Our minds being deeply impressed with the loss the Church hath sustained by the removal from works to rewards, of our ancient and beloved friend, David Buffum, we feel engaged to manifest our sense thereof by furnishing the following testimony concerning him.

He was born in Smithfield, in the year 1743, and was the son of Joseph and Margaret Buffum, both respectable members of our religious society. For the last thirty-eight years of his life, he was a valuable member of Rhode-Island Monthly Meeting.

He possessed a sound discriminating mind. Benevolence, sympathy and genuine hospitality were distinguished traits in his character, and on the subject of these and other valuable endowments, much might with truth be said. Our object, however, is not to eulogize departed worth, but rather to magnify the great and excellent name of Him who "giveth gifts unto men," and by his power can incline their hearts to consecrate them to his service. By the operation of this power, the mind of our departed friend became early convinced of the reality of true religion, and the necessity of yielding to the convictions of the spirit of truth in the heart. But it was not an easy thing for his strong mind to bow to the simplicity of the gospel, yet being visited and revisited by Divine grace and the inshinings of that light, which "maketh manifest," he was enabled clearly to see that the way of the cross was the only way to the crown; thus after much self-abasement and conflict, he was strengthened to make the sacrifice required, and to offer an offering in righteousness. On the subject of his internal exercises, he did not often converse; yet there were seasons wherein he very feelingly and instructively adverted to those solemn "days of preparation;" in one of these, he left the following testimony to the importance of a strict attention to manifested duty, even in things, considered by too many, as of minor importance. "That if in the day of small things, he had

not yielded to the comparatively minute sacrifices demanded of him as tests of his obedience, he never could have known an advancement in a religious course."

After this surrender of his will to the Divine will, a gift in the ministry was committed to him. This he frequently exercised to the comfort and edification of his friends; and many of us can feelingly bear witness to the humility of spirit, the earnestness and solemnity which marked his communications, when expostulating with his fellow pilgrims on the necessity of unreserved obedience to the requirings of truth as manifested in the secret of the soul. On this subject, a subject so forcibly and frequently inculcated in the holy Scriptures, he was often evidently exercised, and appeared deeply to feel the solemn import of the memorable charge given by Mary, the mother of Jesus, to the servants at the marriage in Cana of Galilee: "Whatever he saith unto you, do it." The due observance of this command, together with that of often repairing to and keeping on the watch-tower, were points to which with much weight and energy he frequently endeavored to direct the attention of others. Through the efficacy of this watchfulness he was favored to keep in proper subjection a mind inclined to philosophical researches, and a disposition naturally cheerful.

He maintained with great firmness and religious propriety the testimonies of truth, with respect to war and slavery; the former by patiently suffering distraint of property; and the latter, by faithfully laboring in conjunction with other exercised Friends, for the freedom of slaves that were held by members of our religious Society; nor were these exertions abated until all that were retained in bondage within this Yearly Meeting, were set at liberty.

His field of labor in the line of the ministry was not very extensive, his services therein being chiefly within the compass of his own Yearly Meeting; although he occasionally visited those of Philadelphia and New-York. Yet, notwithstanding he was circumscribed in this respect, his mind was often clothed with desires, that Friends everywhere might live up to their profession. The introduction of unsound principles into

our once united Society, occasioned him much painful exercise. In an interesting conversation, which an intimate friend of his, had with him of latter time, on subjects relative to the Christian Faith, he emphatically and with great reverence declared his full belief in the plain Scripture account of the miraculous birth, life, miracles, death, resurrection and ascension, of our Lord and Saviour Jesus Christ; and that He is now our Mediator with the Father, and also expressed his full assurance of the Divine authenticity of the Holy Scriptures.

In our Yearly, Quarterly, and subordinate meetings, he maintained his station with great propriety and dignity, even to advanced age, and of late years frequently under the pressure of much bodily suffering and debility, occasioned by almost continual disease, yet his mental faculties were preserved vigorous and active, he retaining to the last a lively concern that every avenue might be carefully guarded to prevent the intrusion of evil, not only in an individual but in a Society point of of view.

He was a useful member of the meeting for Sufferings from the time of its organization in the year 1775, until his death, with the exception of one year, when he was released at his own request.

The winter preceding his death, his health was so much impaired and his strength so reduced as to confine him almost wholly to the house.

In a religious opportunity which occurred in the family a few weeks before his departure, our dear friend remarked that he thought he should feel most easy to express that he believed his day's work was done, and that he did not see anything to stand in his way, though he was aware that he had not been so faithful in all things as would have been best, having often been sensible of many, very many short comings, yet he believed these were in mercy passed by; adding, that he was now waiting his final change, believing that he should go in peace, let it be sooner or later, though he thought he had not long to stay, to which apprehension he expressed his entire resignation.

He departed this life the 20th of the 5th month, 1829, and on the 22d his remains were taken to the meeting house in

Newport, and after a solid meeting held on the occasion, were interred in the burying ground there.

By direction and on behalf of Rhode-Island Monthly Meeting, held at Portsmouth, the 30th of 4th month, 1830.

DAVID RODMAN, } Clerks.
RUTH RODMAN, }

DORCAS PECKHAM.

Testimony of South Kingstown Monthly Meeting, concerning our beloved friend, Dorcas Peckham.

Dorcas Peckham, daughter of Paul and Rachel Gardner, was born at Nantucket, in the State of Massachusetts, on the 8th of 6th month, 1767, of religious parents, and being early instructed in the way of self-denial, her mind became impressed with the necessity of dedication of heart to her dear Lord and Master, and to render him the first fruits of the increase.

But He who condescended thus to visit her, and make known from time to time the manifestations of his holy will, suffered her to pass through various and severe conflicts, which tended to the further refinement of her mind.

Apprehending if she was faithful to the pointings of truth, it would be her lot to speak to others of the loving kindness and tender dealings of the Most High with her, she was deeply humbled under the prospect. But He who brought Israel through Jordan, was not unmindful of her tried state, and enabled her to bow in resignation to his blessed requirings. She appeared in the ministry about the 31st year of her age, to the satisfaction of friends, and her own peace. After she was recommended in 1801, she visited many meetings in the New-England States, likewise New-York, Virginia, North-Carolina and Tennesee, and more than once was engaged in family visits among friends of her native Island.

She married about the 49th year of her age William Peckham, a member of South-Kingstown Monthly Meeting, and

removed to his residence, where she became a valuable and useful member, being diligent in the attendance of meetings, and a faithful laborer for the promotion of good among us; and in Gospel love she visited the families of this and Greenwich Monthly meeting to the satisfaction and comfort of many.

Her health gradually declined for several years previous to her dissolution, during which time she was often deprived of the privilege of attending meetings. While thus confined to her house she remarked, that being now prevented from assembling with her friends, the reflection was pleasant that she had always attended meetings when her health would admit. "For," said she, "be assured that if we grow neglectful in the attendance of our religious meetings both for worship and discipline, lukewarmness and weakness will ensue."

Many times after recovering from those trying ill turns to which she was subject, she would say; "I know not why I am continued in mutability, my sufferings are so great," and pausing, would further remark, "I believe it is to answer some good end, and if rightly improved, may serve to do away the dross, tin, and reprobate silver that may remain, and finally prepare me for that Heavenly Kingdom into which nothing that is impure can enter; but this will be by the sure mercies of my Redeemer, and not from any merit of my own."

On the evening of the 13th of 4th month, 1831, reviving from a period of great suffering, she gave directions concerning some matters that had been on her mind, observing that it would make no difference about her stay in this world, but that she was now easy; and then expressed herself to those around her in this wise: "My dear children, you have always felt very near to me; we have spent many pleasant hours together, but none ever seemed more so than the present, and my desire for you, my children, is that you may be found faithful to manifested duty; let obedience keep pace with knowledge, although discouragements may prevail, though it is indeed a sifting time to many, and their faith tried as to an hair's breadth on account of their weakness, and the many deviations and devastations in our highly favored Society, yet to those who remain faithful, and continue to keep their ranks in righteousness, their afflictions will work for them a far more exceed-

ing and eternal weight of glory, a treasure in the Heavens that fadeth not away, Zion will yet arise and shake herself from the dust of the earth, and put on her beautiful garments and become a praise in the earth."

Her disposition was cheerful and instructive, it being refined by the operation of the ever blessed truth. She was an example of humility, piety and patience, and often craved the latter might be her portion to the end which seemed mercifully granted. Nearly her last expressions were, "I have nothing to boast of, I continue to trust in the merits of my Redeemer, and feel nothing in my way."

She was seized the following morning with a paralytic fit, which derprived her of the use of one side, and almost of articulation; on the 15th, she had another shock, which she survived until the following evening, when she quietly passed away like one falling into a sweet sleep, on the 16th of 4th month, 1831. Her remains were interred on the 17th, after a solemn meeting of Friends and others on the occasion.

Thus closed the life of one, who through the adorable goodness and tender mercies of God in Christ Jesus, has, we doubt not, become an heir of eternal salvation.

Signed on behalf, and by direction of South-Kingstown Monthly Meeting, held at Western, the 23d of 4th month, 1832, by TIMOTHY C. COLLINS, ELIZABETH PECKHAM, } Clerks.

SARAH WINSLOW.

Testimony of Oliver Winslow, of China Monthly Meeting, concerning Sarah, his wife, who departed this life the 6th of 5th month, 1832 *in the* 80*th year of her age.*

Through faithfulness to the discoveries of Divine Grace, she was enabled to live a careful, inoffensive life. Measurably clothed with a meek and quiet spirit, she manifested a steady concern for the promotion of the cause of truth and righteousness; being diligent in the attendance of our religious meetings, and exemplary in a solid quiet waiting therein; and when by age

and infirmity she was prevented from the attendance thereof, she manifested that her zeal and concern were not abated, often encouraging others to that important duty, giving evidence that her love to her friends and the cause of truth continued greatly desiring its prosperity.

She was an affectionate wife, a tender mother, and a kind neighbor; open hearted to those who stood in need of relief, and very desirous that love and unity might be maintained in families, in neighborhoods and in the Church; a good example herein herself, often remarking that we ought to love our neighbors as ourselves, and was willing to do to others as she wished to be done by.

The two last years of her life she was mostly confined at home through bodily weakness; during which time she was favored with patience and resignation, which with her innocent and meek deportment, ministered instruction, and her memory is precious.

She continued to be a firm believer in the divinity, example and precepts of our Lord and Saviour Jesus Christ. Was an Elder in the Church, and may truly be said to have been a mother in Israel. Toward the close of her life, her mind appeard to be more gathered into the heavenly enclosure, desiring to quit this earthly tabernacle, but patient and willing to wait the Lord's time, expressing, "it is the best."

She appeared sensible that her end was near, and when the time came, departed in much quietude and stillness, being at peace with all; and no doubt has entered into the mansions of eternal blessedness.

The foregoing testimony of Oliver Winslow, concerning his deceased wife, was read and approved in this and the Women's Meeting.

From the minutes of China Monthly Meeting, held the 15th of 5th month, 1832.

STEPHEN JONES, Jr. }
ELIZA S. BRACKETT, } Clerks.

EDWARD COBB.

Testimony of Falmouth Monthly Meeting, concerning Edward Cobb, late of Portland, Maine.

We deeply feel that in this instance of mortality, our society is deprived of an exemplary and useful member, of one who felt a lively interest in the advancement of the cause of righteousness, and a deep rooted love for that spiritual worship which the Lord requires of all his devoted followers. But though called hence to be seen of men no more, his example and his precepts still live in the hearts of his friends, a bright memorial of the blessed effects of yielding obedience to the inward teaching and purifying power of the spirit of our dear Redeemer, which only is able to build us up in the most holy faith, and to make our hearts a fit temple for himself to dwell in. The following account which he gave of himself was found among his papers and refers to the state of his mind previous to his becoming a member of the society of Friends.

"I was born the 4th of 5th month, 1775, of parents professing with Congregationalists, in the town of Falmouth, Maine, and was the eldest of five children, all sons. My father died when I was about nine years old, and my mother when I was about sixteen, when, not having many near relations, we were put at various places. In the course of my growing up, I often had serious considerations, and at times, desires were raised in me to know what was the good, acceptable and perfect will of God concerning me. But while I wished so to conduct myself as to give no offence to any, I often gratified my propensities to levity. One of my favorite amusements was dancing, in which I often indulged, as I grew to man's estate, and for which I often felt reproof, and so severely towards the close of my practising this amusement, that after indulging in it perhaps half the night, would be afraid of taking my rest the remainder, until wearied out, would fall asleep. And oh, how would I engage at such seasons never to give way again, but finding often my own strength (in which these engagements were in some measures made) to fail, I could hardly look with

any degree of confidence to Him whose power alone could enable me to withstand the temptation, until I saw that nothing would do for me but yielding all up to him who had thus been striving with me for good, and affording power and ability to choose the good and refuse the evil. I had serious religious considerations, as I have observed, from early life, or more particularly after my mother's death, and kept closely and conscientiously to meetings.

Sometimes my desires became intensely kindled after that which would satisfy the hungry and thirsty soul, and sometimes to that degree that I could hardly keep about my work; but would leave it and seek solitary places where no human eye could see nor ear hear, to pour out my distresses to Him who sees in secret, craving of him that he would direct my course aright before him and show me who were his people and who worshiped him aright. And sometimes I would return to my work relieved from my burthen. I would often go mourning to meeting, and think that like a door on its hinges, I came as I went. And most earnestly did I desire that if there was anything unsound in the worship I attended, that my mind might be anointed to see it.

I did not at this time confine my attention to the religious sect with which I was educated, but occasionally met with others. When quite young, I learned the rules and was very fond of what is called sacred music, sparing no pains to attend school for that purpose, and the prayer of my heart to be directed aright regarding worship, seemed to receive the first intelligible answer by the way of reproof in this exercise, and when at the head of a Choir of singers, words have occured that through the enlightening influence of heavenly goodness (which had long been operating on my mind) appeared evidently inconsistent with my own state. I have often, to be unobserved by the company, kept the tune along while I feared that taking the words into my mouth and uttering them as worship to him who requires worship of his creature man in spirit and in truth, could be nothing short of solemn mockery from that mind which had been so far enlightened as to believe that nothing could be acceptable worship to Almighty God, but what came from him and through the medium of his own

spirit, was breathed out to him again as that spirit should dictate, whether in prayer or in praises to his great name."

By continuing to live in accordance with these views of worship and seeking instruction from his heavenly guide he became established in some of the fundamental principles of the society of Friends sometime before he knew what doctrines they professed particularly in the inconsistency of war and the taking of the life of our fellow beings in any way, and came to the conclusion to suffer bonds and imprisonment even, if it should be for life, rather than carry his gun into the field as he before had done. His natural disposition led him into much lively company, and caused his society to be much sought by the gay and fashionable. But he now felt that the spirit of truth required him to take up the daily cross of Christ and to withdraw from the vain company, customs, and fashions of the world, and being faithful, he was supported under his various trials and enabled to bear the scoffs of his former associates, some of whom thought him insane, others called him a fool; thus verifying the truth of the saying, "The wisdom of God is foolishness to the worldly wise."

But some were so awed by his serious deportment, that after calling on him to join their gay circles they left him without asking his attendance, saying, he is too religious, he will not go.

After seeking among various denominations for a spiritually minded people without feeling a full unity with any, his mind was turned (much in the cross to his own will) towards the society of Friends. The first three of our meetings which he attended, were held in silence, and in them his mind was so overshadowed by Divine Goodness, that he could do nó less than inwardly exclaim, this is what my soul wanted, and without hearing any vocal preaching he became fully convinced of the correctness of our principles, and was received a member of our society the 21st of 6th month, 1797.

From this time he was a diligent attender of our meetings, and manifested a living desire that we might, as a people, live up to our high and holy profession. And after some time, as he abode under the forming hand of Divine Goodness, which only can rightly prepare any to publish the glad tidings of the

Gospel of Christ, he believed it to be his duty to engage in that great work, and in it he was an example of watchfulness, being very careful not to utter words in his own wisdom, which rendered his communications, though generally short, acceptable and edifying.

He several times traveled with the unity of his friends, under a religious concern, for the promotion of truth within the limits of our Yearly Meeting, and once in several others; and on his return, produced certificates from the meetings he attended, expressing their unity with his company and labors.

He greatly desired that the youth in our society might be trained up in the nurture and admonition of the Lord, that the Scriptures of truth might be frequently read, and that we might keep to our primitive simplicity, and was careful to be exemplary in these important testimonies in his own family.

About ten months before his death, he took a heavy cold, which appeared to settle on his lungs, and soon so affected him that he became impressed with the belief that his dissolution was near. He was confined to his house several months and to his bed about six months; and though he suffered much bodily distress, he was favored with patience, resignation and great calmness of mind, saying, "I feel no controversy with the divine will; I can do nothing of myself, my dependence is on Him in whom I have trusted, and if I can be admitted into his kingdom, it is all I ask." At one time being very ill, and his family and some others sitting in silence in his room, he repeated the following lines with much energy and feeling.

"O where is peace, for thou her paths hast trod?
In poverty, retirement, and with God."

"Jesus can make a dying bed
As soft as downy pillows are,
While on his breast I lean my head,
And breath my life out sweetly there."

The morning of his exit, he requested his family to assemble around his bed and administered solemn counsel to them individually, thus preparing their minds for the change which he seemed fully aware was near, and which through the mercy of his dear Redeemer, he was prepared to meet. He requested his family to give him up, twice repeating the words

" do n't hold me" and being answered, we do not wish to hold thee, but can freely give thee up into the arms of thy Saviour, who we believe is ready to receive thee, he said, " I trust he is," and added, " come welcome death, the end of fears, thy terrors all are gone : although I walk through the valley of the shadow of death, I fear no evil for thou art with me ; thy rod and thy staff they comfort me ;" and in a few moments, after a solemn composure indicative of his happy close, he quietly departed this life on the 3d of 11th month, 1832, aged 57 years and 6 months.

Read and approved, by Falmouth Monthly Meeting of men and women Friends, held 2d month 27th, 1834.

JOHN WINSLOW, } Clerks.
MARIA W. JONES, }

OBED PADDOCK.

Testimony from the Monthly Meeting of Sidney, concerning our deceased friend, Obed Paddock.

Our beloved friend, Obed Paddock, was born on the Island of Nantucket, in the state of Massachusetts, the 6th of the 11th month, 1762. His parents, Jonathan and Keziah Paddock, were members of our religious society, in good esteem, manifesting by precept and example, much solicitude for their children's advancement in the truth, which probably contributed in some degree to form that religious character in the subject of this memoir which was so conspicuous in him in after life. He continued under the watchful care of his parents until he was of age sufficient to go on board a vessel employed in the whale fishery.

He appeared early made acquainted with the way of truth and righteousness, and as he yielded to the pointings thereof, in his own mind, he experienced its blessed and peaceful fruit, being preserved from falling into many of the snares and temptations which are peculiarly incident to his way of life. And

according to accounts received, he was the same man abroad as at home; a plain, honest, upright friend, being made willing through the love of the truth and its sanctifying operation upon his heart, to bear a faithful testimony thereto amongst those with whom it fell to his lot to have intercourse.

When at home, he was not negligent of his religious duties, but careful in the attendance of meetings. As the infirmities of age began to gather around him, the fatigues and toils of a seafaring life grew burthensome, and he had an increasing desire to be more at home, and retired with his little family, which consisted of an endeared wife, of a delicate and slender constitution, and one son. Accordingly, in pursuance of his prospects of removal into the country, he acquainted his friends therewith, and having settled his outward affairs to good satisfaction, the Monthly Meeting at Nantucket furnished him and family with full and satisfactory certificates of removal, when they in the year 1800, came to reside in the town of Fairfield, in the state of Maine, where he purchased a farm on which he continued to labor until sickness prevented and confined him entirely to his house.

After he became settled in this place, feeling engaged in heart for the promotion of the cause of truth and righteousness amongst men, he was led to take an active part in the concerns of Society, and for the building up and strengthening of his brethren in the most holy faith, and his friends believing that through the baptizing power of the Holy Ghost he was made able to sit as a watchman in Zion, appointed him to the station of an Elder, which station he continued acceptably to fill for the ramainder of his life, being as we most assuredly believe, a father in Israel, and often instrumental in the Lord's hand in administering a word of consolation and encouragement to the mourners in Zion, and the heavy hearted in Jerusalem. Many of us who have had the privilege of sitting down in his company, can well remember those seasons of divine favor wherein our souls have been refreshed and greatly comforted by the wholesome and savory counsel and advice that were wont to flow from his lips.

When it became his painful duty to admonish the unfaithful and disobedient, he was peculiarly careful to seek after the

proper authority, being well assured according to the Prophet's testimony, that the Lord alone was a spirit of judgment to those that sit in judgment, and strength to those that turn the battle to the gate; and when any differences arose among Friends, he was unwearied in his endeavors to end them, and if possible to effect a reconciliation in the minds of those that did not see eye to eye. After he was confined to his house he would send for such to come and sit down by his side, in order that they might be induced to labor after that peaceable and quiet spirit that would end all differences.

Being a great lover of peace, he used all his endeavors to promote it in the neighborhood where he dwelt, so that his loss is sensibly felt by many not of our Society. Being for a long time out of health, he knew how to feel for those that were under similar sufferings, and as he could not go to their relief, he did not always feel himself clear until he had written, encouraging them to bear with Christian patience and fortitude, whatever might be laid upon them.

When speaking of his past life, and the manner of his getting along, he has often been heard to say, and we believe with truth and sincerity, that he endeavored never to suffer his worldly concerns to interfere with his religious duties, or ever to prevent him from the attendance of religious meetings, either on a first or week day, when his health and that of his family would admit, however great the sacrifice to his worldly concerns might appear to be, believing, as he said, that he had been greatly blessed in so doing, so that after his confinement, the remembrance thereof was sweet, and helped him greatly to bear up under the infirmities of body, with which he was suffering. This testimony of himself, alluded no doubt to the time when he was not at sea. And as he was careful for himself in this important duty of attending meetings, so he was anxious for others also, often exhorting and encouraging them to greater faithfulness and diligence therein.

Many of us well remember his sitting by his window fronting the road, on meeting days, observing his friends as they passed on their way to meeting, saying, that although his body was confined at home, yet his heart went along with them, and he was made to partake with them in the blessings which

the great head of the Church is often pleased in condescending goodness and mercy, to grant to his humble and devoted followers. At a certain time having a severe attack of illness, he expressed to some friends who called to see him, that he was apprehensive the close drew near, and that if it was the will of the Lord to call him away at that time, he felt nothing but a quiet acquiesence therein, having as he said, an unshaken hope that when his soul left this body, he would find an eternal resting place through Jesus Christ, our Lord and Saviour. And at another time on a similar occasion, he expressed to a friend who called to see him, that he saw no cloud in his way.

He was confined to his house for nearly thirteen years previous to his death, where he took great delight in the company of his friends, many of whom called to see him, not only his immediate friends and acquaintances, but also friends who were traveling in the ministry, used often to call and spend a little time with him. Being often favored with the Divine presence to his own tendering and comforting, and to the strengthening and edifying of those whose lot it was to sit in his company.

He continued gradually to wear away, until the 6th of the 1st month, 1834, when he was violently seized with pain, which almost entirely prevented his speech, and continued to fail very fast until the 5th day of the 9th month, when he said to the friend who was with him, if he could be relieved from the extreme pain under which he was suffering, it would be a happy day to him. He continued until the morning of the 10th, when a little past six o'clock he quietly departed this life, in the 72d year of his age. And as he expressed, so we doubt not it was a happy release to him, having as we believe, done his day's work in the day time.

On the 12th his remains were carried into the meeting house, and after a solemn meeting, were interred in Friends' burying ground, at Fairfield.

Although we very sensibly feel the loss of his company, yet nevertheless, we can quietly acquiesce therein, believing our loss to be his eternal gain.

Signed on behalf of the meeting aforesaid, by

DANIEL PADDOCK, } Clerks.
SARAH PURINTON, }

ABEL COLLINS.

Testimony of South-Kingstown Monthly Meeting, respecting Abel Collins, deceased.

He was the son of Amos and Thankful Collins, of North Stonington, in the State of Connecticut, who were members of our religious Society, and was born in that place on the 2d of the 5th month, 1770, where he also resided.

The restraining care of his parents, over his youthful mind, with the blessing of Divine love, was greatly conducive to that purity of heart which he afterwards attained.

He was in youth possessed of a mild and quiet disposition, and of an open, forgiving spirit, which, in more mature age, combined with religious devotion, made his character interesting. In the 21st year of his age he was married to Mary, daughter of Thomas and Mary Wilbur, of Hopkinton, in the State of Rhode-Island, to whom he was an affectionate companion through life. He was a believer in the truth of Christianity, as testified of in the sacred Scriptures, and in the immediate guidance of the Holy Spirit; and being convinced of the instability of all earthly things, and the necessity of regeneration, and daily bearing the cross of Christ, he endeavored, through watchfulness unto prayer, to walk consistently with so high a profession, and was encouraged to seek after a close communion with the Lord, and strengthened in good measure to overcome his natural will and walk in the path of Christian simplicity and self-denial.

As a father, guardian or friend, he performed his duties with affection and tenderness, and was able by his industry and diligence, with the blessing of Divine Providence, to supply the wants of a numerous family. He was engaged to promote love and forbearance among his brethren, often enforcing these virtues by citing the example of our Divine Master, and would often say it was better to suffer wrong than to do wrong to others. His sympathy and pity for the afflicted were often conspicuous, and he was frequently enabled to give to such, appropriate counsel and encouragement; and being easy of ac-

cess, his advice was much sought after. He was diligent in the attendance of religious meetings, and in encouraging those under his care to the faithful performance of the same duty. He frequently went in a feeble state of health, and his reverent waiting therein as well as in opportunities of retirement at home were very instructive. He endeavored, through watchfulness, to maintain the Christian warfare; and when apprehending it required of him, he became willing to labor in the ministry and first appeared in that service in the thirty-seventh year of his age, and his gift therein was soon after acknowledged by Friends.

In the exercise of his gift his offerings were attended by an evidence of Christian love in which he was often favored to minister to individual states in great tenderness, and in a humble and weighty manner. His spirit was remarkably clothed with reverence and solemnity when engaged in vocal prayer. He was usefully engaged in the work of visiting friends' families, and several times made religious visits in the neighboring States, which conduced to the peace of his own mind, and which were salutary and acceptable to those visited, as evinced by returning certificates from various meetings of Friends.

In the year 1815, he was visited with a severe illness, which resulted in a permanent disease; his distress during this illness was at times very great, in which he manifested much patience and resignation. He told his wife his prospect of forgiveness was as clear as the sun; and to one who enquired after his state of mind, he replied, "I feel that peace which I would not exchange for the whole world." Although his disease continued, he gradually recovered a comparatively comfortable state, and was again enabled to attend to his social and religious duties.

That charitable and forgiving disposition, the fruit of true Christianity, shone forth with increasing brightness, in advanced life, and though mild and unobtrusive, he was firm and persevering when duty required, nor was weakness of body suffered to plead as an excuse for neglect; but using his portion of strength with regularity, his exertions turned to good account. He was zealous that the discipline of the church should be maintained in its purity, and anxious that admonition should be given to offenders, in love; and was willing to dig about

the unfruitful and wait with them patiently. His exertions were often successful in reconciling differences, so that it may be justly said of him, that he was a peace-maker. He was liberal in promoting works of benevolence; to the poor and suffering, he was an unostentatious benefactor. He entertained his friends with kindness and hospitality, and at the same time was a good example of that simplicity in his domestic concerns which becomes the self-denying follower of Christ. In his passage through life, he met with many trials and afflictions, which he bore with meekness and submission, and showed the sincerity of his profession by constancy and cheerfulness under them, remarking that "they are intended for our instruction and refinement;" and that he felt desirous, in every trial, to adopt the language, "Not my will, but thine be done." In the perusal of the holy Scriptures, he took great delight and was concerned to practice the daily reading of them in his family.

While thus pursuing his Christian course, it pleased unsearchable wisdom to call him hence. About two months previous to his departure, a close affliction was permitted to befall him, in the removal by death of a dear child, on which occasion his parental feelings were peculiarly tried. In her departing moments he prayed fervently that she might be received into the mansions of bliss; another invalid daughter he affectionately endeavored to console on the occasion, by saying, "Weep not for her, we have no cause to mourn, she has exchanged this world for a better." It being observed, "There is a breach made in our little number which can not be restored," he replied, "I know it, but we must be prepared to follow, and if we can be permitted to meet in Heaven, what an unspeakable favor it will be." His health at this time had become feeble, and two weeks previous to his decease, his symptoms assumed a serious appearance, after which he was unable to leave his chamber, and expressed his conviction that he should not recover, and exhorted his wife to be resigned to the will of Heaven.

His case became more alarming, and though suffering much bodily pain, yet his patience and resignation were great; no repining word escaped him, but he received every affliction as

from a Merciful Father, and prayed that his eye might not pity, nor his hand spare, until judgment was brought forth unto victory. At another time he was enabled to lay hold of the consoling promise, " My grace is sufficient for thee," and to believe in the fulfilment of it. After a severe paroxism of the disease, he prayed to the giver of every good and perfect gift, that he might not be permitted to do any thing but that which might tend to his honor and glory. He spoke of himself as an unworthy creature, ascribing all his hopes to the Saviour, and magnifying him in all things.

Love, the conspicuous feature in his character, seemed remarkably to abound in this sickness, affectionately taking all by the hand who approached him, and sending messages of love to many. He often tenderly embraced his wife and children, and expressed his gratitude to those about him for their kind attention to him, and gave suitable instructions to his children, respecting their future conduct.

Near his close, articulation becoming difficult, he was unable to express much; but the serenity of his contenance, evincing the sweetness of his spirit, was such as indicated that all was peace within. His work was nearly done, his warfare nearly accomplished; little remained but to wait patiently until his change came; and as the period approached, his faith failed not, and he passed quietly away without a sigh or a groan; and we have reason to believe, (as he expressed his hope near his close,) that he has entered a mansion of glory, there to join the just of all generations, in singing praises to Him who alone is worthy.

" Mark the perfect man, and behold the upright, for the end of that man is peace."

He departed this life on the 17th of the 9th month, 1834, aged 64 years.

Signed by direction and on behalf of the aforesaid Monthly Meeting, held at Western, the 27th of the 4th month, 1835, by

WILLIAM A. ROBINSON,
SUSAN C. WILBUR, } Clerks.

OBADIAH BROWN.

Testimony of Providence Monthly Meeting, concerning Obadiah Brown, deceased.

"Blessed are the dead who die in the Lord; from henceforth yea, saith the spirit, that they may rest from their labors, and their works do follow them."

Although the subject of this memorial has been for some time removed from us, yet we believe it right for us to bear our testimony to the excellence of his character, both as a mark of grateful commemoration of the source from whence all good proceeds, and that the present and future generations may derive instruction and encouragement by adverting to the course pursued by one whose path may, in the emphatic language of Scripture, be said to have been "as the shining light that shineth more and more unto the perfect day."

Our late beloved friend, Obadiah Brown, son of Moses and Anna Brown, was born in North-Providence, Rhode-Island, the 15th of 7th month, 1771. From a child he possessed a happy equanimity of temper, united with a remarkably susceptible and ingenuous heart; and by these traits he was peculiarly characterised through the whole of his life. He was deprived of maternal care at an early stage of infancy, but the parental and Christian concern of a rightly qualified father, proved successful in directing his youthful steps towards the garden enclosed; and we believe it may with propriety be said that he was "brought up in the nurtue and admonition of the Lord." As he advanced in life he evinced his allegiance to and love for the cause of truth and righteousness, by his exemplary deportment, by the humility and contrition of his spirit, and by his manifesting, on all occasions, his fellowship and sympathy with the sincere and devoted servants of a crucified Redeemer. Many of these can testify that they have partaken of his genuine hospitality, and have received from him assistance in the name of a disciple.

He was industriously and prosperously engaged in business, by which he accumulated an ample estate; but he was partic-

ularly careful not to have his mind absorbed therein, to the exclusion of higher and more important objects, and he appeared at all times peculiarly to feel that he was an almoner of the Lord's bounty. His practical benevolence was sensibly felt in the community at large, and he shared in an uncommon degree the affection and esteem of the intelligent and upright of all classes. What was said of a conspicuous character in former times, may in measure apply to him, "When the ear heard him it blessed him, and when the eye saw him it gave witness to him." His philanthropy was extensive and remarkable. His charities flowed through the unconfined channel of generosity and brotherly love. The cause that he knew not, he sought out, administering to the necessities of the needy.

In the social relations of life, few can be found who more fully consulted and contributed to the comfort of those about him. The filial tenderness and attention he displayed towards his venerable parent were very striking, and are worthy of all imitation.

In the 3d month, 1798, he was married to Dorcas Hadwen, daughter of John and Elizabeth Hadwen, of Newport, with whom he lived in much conjugal tenderness during the remainder of his life. The Holy Scriptures he highly valued, and habitually and attentively perused and was much concerned for their diffusion in the world. He was a zealous advocate of the principles of peace, and engaged with much earnestness in circulating publications calculated to elucidate and establish this important subject among those not of our profession.

His concilatory manners and affable address were passports for him to the young, for whose welfare and safe advancement he manifested a deep solicitude. Their religious, guarded education was with him a subject of the most lively interest, and he was signally instrumental in the establishment of the Yearly Meeting Boarding School; an institution designed to promote this end, with the youth of our Society. To the funds of this institution he contributed liberally while living, and in his will he bequeathed to it a permanent and very ample legacy, which, as it continues to be appropriated according to the intentions of the donor, will not fail, with the Divine blessing, to be a lasting benefit to the present and succeeding generations. To this

school he gave much personal attention, visiting it nearly every day, entering into its concerns and rendering his advice and assistance with an ardor that proved how deep was his interest in its welfare; and we trust that neither its present nor future inmates will cease to remember with gratitude and affection, the munificent source from whence they derive so many advantages.

He was firmly established in the doctrines of the Christian religion, looking for salvation unto Jesus Christ our Lord, the author and finisher of the saint's faith, and while few will be found who more fully acknowledged the necessity of obedience to the guidance of the Holy Spirit, or believed more implicitly in the efficacy of this baptizing and sanctifying influence upon the heart, he did not fail to discover and acknowledge our dependence on the mediatorial sacrifice of Jesus Christ on Calvary's mount, without the gates of Jerusalem.

Thus established in the truths of the gospel, they were precious to him, and he was firm in maintaining them, wisely discriminating between the spirit of anti-Christ, which scatters and divides, and the effects of that Faith which gathers and unites into quietness and peace.

He was much attached to the testimonies of our religious Society, and supported with a zeal according to knowledge, its excellent discipline, always manifesting in his own example, his adherence to its salutary restraints. He sustained to the advantage of the precious cause in which he was engaged, various offices in our Society, and occasionally spent a considerable portion of time in traveling with friends, who were exercised in the ministry.

In the 7th month, 1822, he was appointed to the station of an Elder.

He closed his useful and estimable life the 15th of 10th month, 1822, in the 52d year of his age, after an illness of short duration, and attended comparatively with little suffering. In the course of its continuance, his expressions were few, but the sweetness and serenity of his spirit clearly manifested its preparation for the solemn change, being entirely sensible of its approach, and resigned to the event. "May our last end be like his."

Signed on behalf, and by direction of Providence Monthly Meeting, held at Smithfield, the 30th of 12th month, 1835.

SAMUEL BOYD TOBEY, } Clerks.
SARAH SARLE, }

DANIEL HOWLAND.

Testimony of Greenwich Monthly Meeting, concerning Daniel Howland, deceased.

The following memorial, concerning our beloved friend, Daniel Howland, was read in this meeting and approved, having the unity of our women's meeting herein, and the clerk is directed to sign the same on behalf of this meeting, and forward it to our next Quarterly Meeting.

"Blessed are those servants whom the Lord, when he cometh, shall find watching."—Luke, xii, 37.

It appears not only desirable, but a Christian duty, to preserve some brief memorial of our dearly beloved friend, Daniel Howland, deceased. He was born at East-Greenwich, in the state of Rhode-Island, on the 24th of 12th month, 1754. He was the son of Daniel Howland, and his mother's name, previous to marriage, was Philadelphia Brownell. They gave the subject of this memoir a guarded and religious education. In very early life he became sensible of divine impressions, which, with the pious precepts and example of his parents, restrained him from following many of the vain fashions and customs of the world, and he was thus mercifully preserved in a good degree of uprightness of conduct and conversation through the earlier walks of life. And as he approached the stature of man, he witnessed the operations of Divine Grace, increasingly to restrain his natural propensities and inclinations, and to bring his mind in a greater degree under the redeeming power of the Cross of Christ, and was made to bow under its sanctifying and reconciling influence. In this state of humiliation and abasement of self, he was brought near to the pit of

despair, and for many weeks his mind appeared to suffer inexpressible anxiety and distress. But he who knew the integrity of his heart, and what was best for him, in due time restored him to the light of his glorious covenant of Grace, and enabled him to sing praises to his Redeemer, as on the banks of deliverance.

Not far from this time, he appeared in public ministry in a few words, in much humility and simplicity of manner, accompanied with that wisdom which rendered his testimony acceptable to his friends. He was early employed in the concerns of the Society, the welfare of which he evinced through the whole of a long life that he was earnestly engaged to promote, and to maintain its peculiar testimonies. He was often engaged in public and in private, to encourage those with whom he associated to live in love and in the exercise of charity and good feeling towards each other; and such appeared to be the prevalence of Christian charity, love to God, and love to man, that it became one of the most striking and common features of his public testimonies. Although his charity and liberal feelings were generally manifested in his intercourse with his fellow-men, he was careful not to compromise or let fall any of the Christian doctrines, as held and believed in by the Society of Friends; being through life an unshaken believer in and supporter of, (according to his measure,) the gospel dispensation, introduced by the coming of our Lord and Saviour Jesus Christ, confirmed by his mighty works, established and perfected by his sufferings, death, resurrection and ascension, and in his becoming our Intercessor and Advocate with the Father, and by the giving of the Holy Ghost, or Holy Spirit. And when sentiments were advanced, lessening or denying his divinity, his offices, the efficacy of his sufferings and death, as set forth by the evangelists and apostles, he would occasionally remark, that without a belief in these fundamental truths, he could not see on what ground any one could justly lay claim to the appellation of a Christian.

He travelled but little on a religious account, out of his own Yearly Meeting, and not very generally over that. With the approbation of his Monthly and Quarterly Meetings, he attended the Quarterly Meetings of Nine Partners, and Easton, and some

other meetings in the State of New-York, in the year 1814, bringing back with him, from several of the meetings, written evidences that his company and labors of love had been acceptable to those visited. Notwithstanding our beloved friend had been mercifully favored to experience much of the consolations of divine grace, and made partaker of the good word of life, yet his great and gracious Creator saw meet in his inscrutable wisdom to suffer his faith again to be tried, even as to a hair's breadth; and for many months he was left to feel as though his lot was cast as in a desert land where there was neither dew nor rain, nor field of offering, and, as it were, to call in question all his former experiences. Although hope had thus lost its cheering influence, and faith had measurably ceased to exert its sustaining power, yet his Holy Redeemer did not cast him off, but in his wonted goodness brought him up again, as from the pit, and established his goings, and enabled him to sing songs of thanksgiving and praise, and in deep humility to acknowledge that through the merits of redeeming love he had been brought out of great adversity, and his soul made to rejoice with joy unspeakable. In 1818, he obtained a certificate from his Monthly and Quarterly Meetings, to attend the Yearly Meetings of Pennsylvania and New-York and some meetings belonging thereto; which visit he accomplished, and brought back with him testimonies that it had been acceptable to Friends.

Here it may be proper to introduce a few remarks, which are in his own hand writing, and were evidently intended to be preserved, viz: "1832, 2nd month, 10th. It seemed with me to record a few of the gracious dealings of Divine Providence with me, even in very early life, in that he hath at times poured forth of his blessings upon me, both temporal and spiritual, whereby my heart has been tendered, and I have desired to be favored to return thanksgiving and praise to Him who is alone worthy of all praise. And this saying has often been consoling to my mind: 'Keep my commandments,' saith Christ, 'so shall ye abide in my love, even as I have kept my father's commandments, and abide in his love.' This has appeared to me above all things, desirable for mankind to abide in divine love. As this is our experience, we may, in our day be favored to

feel in degree the same renewings of the Holy Ghost, that made the Prophets and Apostles in their day truly alive unto God, and to experience indeed, that the name of the Lord is a strong tower, to which the righteous flee in every time of trial, and are safe."

As a husband, he was invariably kind and affectionate; as a father, tender and compassionate; uniformly manifesting an ardent desire for the present, and above all, the everlasting felicity of every member of his family; and in all the relations of social life, exhibiting in no ordinary degree, kindness and benevolence of heart.

His situation, though far from affluent, was still such as to enable him to entertain his friends, and to impart something to the comfort of others, who stood in need, and in both he manifested peculiar satisfaction. He often expressed his confidence in divine goodness, by saying that he believed that if he did as well as he knew, in reference to divine requirings, he should not fail of having sufficient; which was rather remarkably exemplified, and which he did not fail gratefully to acknowledge. His mind was often deeply interested when contemplating the situation of the people of color in this country, both as it respects the aborigines, as well as those of the African race; often expressing a desire that the precepts, or commands of our Saviour, that of doing unto others as we would that others should do unto us, might be extended unto them, that so they might enjoy the blessings of civil and religious liberty, which a gracious Creator designed alike for them, as for all.

In his life and conversation he gave evidence of having day by day, spiritual union and communion with his gracious Creator, through the medium of the Holy Spirit, and we doubt not, that under its influence and holy help, he was enabled so to walk by faith, endeavoring to do the Divine will, as to receive the testimony before he was taken hence, one formerly had, that he pleased God.

For some years before his decease, he had been affected with bodily disease, in such manner as to give just reason to apprehend that his life would terminate suddenly; of which he appeared to be very sensible, and divers times observed, that it was not very important in what way, if he was but prepared.

And when the awful moments came, and the agonies of death were upon him, (which lasted nearly three hours,) when at intervals he was able to speak, he appeared perfectly calm and undisturbed, as one whose faith failed not. Thus terminated a long life, devoted, above all other considerations, to love, serve, and obey his Holy Redeemer, walking in the footsteps of the righteous, who had gone before him, and obtained a resting place; and we are thankful in believing that through the mercies and loving-kindness of God in Christ Jesus, he has received a righteous man's reward. "Verily there is a reward for the righteous, verily he is a God who judgeth in the earth."

He died early in the morning, on the 23d of the 8th month, 1834, and was interred in Friends' burying ground, on the 24th of the same, after a very large and solemn meeting, aged 79 years and about eight months.

Signed on behalf of Greenwich Monthly Meeting.

WILLIAM REYNOLDS, Clerk.
LOIS ANTHONY, Clerk.

ABIGAIL MILLER.

Testimony from Seabrook Monthly Meeting, concerning Abigail Miller.

Our esteemed friend, Abigail Miller, late wife of Jonathan Miller, of Pittsfield, in New Hampshire, was the daughter of John and Mary Folsom, of Sandwich, Strafford county, New Hampshire, both members of our religious Society.

She was born the 8th of the 3d month, 1788, and became a member of this Monthly Meeting in 1818; and at that time she was evidently under the Master's preparing hand, for future usefulness, having been made sensible, at times, even from early life, that if she was faithful to the manifestations of divine light in her own mind, it would be her lot publicly to espouse the cause of her Divine Lord and Master.

After many close trials and deep provings, through which it was her lot to pass, she was enabled, through obedience to Him

who alone can qualify his servants for his work, to occupy that gift in the ministry which He was pleased to bestow upon her, much to the satisfaction of her friends.

She had not those advantages of an education that many have, yet she received a qualification for much usefulness in the church.

After she was approved as a minister, in 1829, she was frequently engaged abroad in the service of truth among Friends and others, in different parts of this Yearly Meeting, and also made one religious visit, within the limits of New York Yearly Meeting. She was frequently engaged in visiting families, not only when abroad in the cause of truth, but also in her own Monthly Meeting, a service for which she was remarkably qualified, being enabled in an instructive manner, to point out the states and situations of individuals with great clearness, as many of us have experienced to our encouragement and comfort. In her communications in the ministry, she was weighty and impressive, and carefully waited to know the right time to move; in doctrine sound and edifying, and often led publicly to advocate the doctrine of the Divinity of our Lord and Saviour, Jesus Christ, and to preach salvation to others through the propitiatory sacrifice and mediation of a crucified Redeemer, and she lived and died firm in the belief that there was, and always would be, a remnant preserved who would faithfully maintain these precious doctrines of primitive Christianity as held forth by our worthy ancestors, although she apprehended, (as she frequently said in her last sickness) that severe trials and deep provings were coming upon our Society, and expressed a belief that if she should be raised from her present sickness, it would be her lot to experience new and at present hidden trials, but whether she lived or died, it was her greatest desire that the Lord's will might be done.

In her domestic circle she was an affectionate wife and a tender mother, carefully endeavoring to bring up her children in the fear and admonition of the Lord. Although she was of a delicate constitution, and often suffered much from bodily infirmity, yet she was a diligent attender of the Quarterly, Monthly, and Particular Meetings. In a large circle of friends and acquaintances, she was much beloved, easy of access,

cheerful in conversation, kind and sympathising in her feelings, and being acquainted with sorrows herself, she knew well how to administer consolation to others. She was truly a nursing mother to the afflicted of every condition within her reach, and we believe her removal is deeply felt not only by those of our own religious Society, but by her acquaintance generally. In her death we feel that the Church sustains a great loss. One who filled a conspicuous station has been removed, and while we contemplate this, may we be willing in faithful obedience, to walk in the same path in which we believe she was exercised, not only for herself, but for the welfare of the Church, the prosperity of Zion and the enlargement of her borders. She bore a distressing illness of several months with much patience and christian resignation. She expressed that much of the time of her confinement, she had been tried with depression of spirits very much divested of every thing good, while a flood of temptations poured in upon her mind, that she felt the need, the great need of watchfulness and prayer, yet at times she experienced the consoling evidence of the Father's love, and said she felt herself reposing in the arms of her dear Redeemer in great peace. For several days previous to her departure, she was sensible that her end was near, and intreated her weeping family to cheerfully give her up, as there was nothing in her way, that her work was done. Just before her final close, she was engaged in an audible, fervent supplication for herself, her family and the church. Her request relative to herself, was evidently granted; and she soon passed away without a groan or a struggle, like one going into a quiet sleep, the 29th of the 11th month, 1835; and we doubt not, that her purified spirit has entered that mansion prepared for the righteous, in the kingdom of her dear Redeemer, there to join in the anthem of praise to his name for ever.

Signed by direction and on behalf of Seabrook Monthly Meeting of Friends, held at Seabrook, the 7th of 4th month, 1836. THOMAS FOLSOM, Clerk for this day.

ELIZABETH GOVE, Clerk.

DANIEL BRAYTON.

Testimony of Swanzey Monthly Meeting of Friends, concerning our beloved friend, Daniel Brayton, deceased.

Believing that usefulness may result from preserving some account of the lives of such of our deceased friends as have been distinguished for piety and virtue; and as the subject of this memoir was one of this description, we feel engaged to give forth the following testimony concerning him.

He was born in Newport, R. I., on the 14th of 7th month, 1762, of parents not in membership with us. His mother died when he was very young. His father, it appears, was engaged to bring up his family in the way of Friends, and with them removed to Swanzey, in Massachusetts, in or near the year 1775; soon after which his father deceased, leaving him and a mother-in-law with a family of young children. About the sixteenth year of his age he went to learn the trade of a tailor, with a member of our Society in Providence, R. I. It appears he was of a steady, serious turn of mind, and served the term of his apprenticeship to great satisfaction. He then returned to live in Swanzey, and diligently attended Friends' meetings, manifesting much seriousness; and being convinced of the truth, as professed by us, he soon requested, and was received a member of our religious Society, and appeared to enter into the various services of the chucrh with a willing heart and a ready mind.

For several years he was in the place of an overseer, and at the same time he was frequently made use of in other services; being a zealous promoter of truth and righteousness he was also concerned that the discipline of the church might be properly administered. In the year 1802 he was appointed to the station of an Elder, which he filled to the satisfaction of his friends, in which time his Divine Master called him into the service of the ministry; as he was careful in attending thereto, he became instrument in the Lord's hands in declaring the everlasting an gospel among the people, not with enticing words of man's wisdom, but in the demonstration of the Spirit and of Power,

and was at times eminently favored with the spirit of supplication.

His visits in truth's service were not very extensive, yet in addition to those within our quarter, he several times visited most of the meetings within the verge of several of our neighboring Quarterly Meetings; and by his returning certificates therefrom, it appears they were performed to good satisfaction.

He was a kind and affectionate husband, a good neighbor, free in conversation, seasoned with grace; very diligent in the attendance of all our meetings, and earnestly engaged to encourage others in this important duty. He took a lively interest in the welfare of our young friends, often imparting a word of encouragement to them, and when opportunities presented, he was concerned to introduce pious reading, the intention of which was to incite them to wisdom's ways.

Although his outward circumstances were limited, yet by strict attention to his occupation, he had enough for the support of his family and the kind entertainment of his friends. In the decline of life, accompanied with bodily infirmities, he went but little abroad, except to attend our Yearly and Quarterly Meetings, which he continued to do until within a few years of his death, and was favored to attend his own particular meeting until near his close, although with much difficulty; and a short time before his decease, being under appointments with other Friends, he visited some of the families of our Monthly Meeting. In the early part of his last sickness, which he endured with Christian fortitude and resignation, although his bodily sufferings were very great, he observed he thought it would be his last, and calmly added, he had no fear of death, for he knew in whom he had trusted, and safely relied on that arm which never had failed him.

During his illness he was often engaged in supplication, not only on his own behalf, but for his beloved friends whom he was about to leave, which at one time was as followeth:—

"Gracious and most Merciful Father, if it is consistent with thy divine will, be pleased, I beseech thee, to release me from this deep suffering, and take me to thyself; yet, may I be patient and wait the right time; and grant, O Merciful Father, the favor of thy love unto thy church militant, and water it

with the dew of Heaven, and be pleased to raise up judges, as at the first, and councellors, as at the beginning ; all of which I ask in the name of thy Son, the Lamb Immaculate."

At another time he exclaimed, "Oh! death, where is thy sting? Oh! grave, where is thy victory?" And a few moments before he expired, he was heard to say, "Merciful and Holy Father, receive my spirit;" and quietly departed, without a sigh or a groan, on the 13th of the 12th month, 1836.

Signed on behalf and by direction of Swanzey Monthly Meeting, held in Fall River, the 29th of the 10th month, 1838.

THOMAS WILBUR,
ELIZABETH B. CHACE, } Clerks.

THOMAS DAVIS.

A Memorial of Weare Monthly Meeting, held the 10th of 8th month, 1837, concerning Thomas Davis, deceased.

Our beloved friend, Thomas Davis, was born in Amesbury, in Massachusetts, in the 6th month, 1753. We have nothing special to remark concerning him, till about the year 1790, when he removed with his family to Ackworth, in New-Hampshire. He had not then (as some of us have heard him relate) united in membership with any religious society, but was seeking the right way. He attended the meetings of several denominations of professing Christians, but did not unite with any of them nor find peace or satisfaction to his troubled mind. His burden grew heavier and his prospects more gloomy, till at length he was constrained to look to the Lord alone for help, after which he spent a portion of the first day of the week and sought other opportunities for retirement, alone. In some of these seasons, his mind being drawn into true silence, the way of life and salvation through Jesus Christ was mercifully opened to his view, to the satisfaction and joy of his heart.

Thus, without much of any outward help, except the Holy Scriptures, and some Friends' writings, he was convinced of

the truth, as professed by our religious Society, and became a member of this meeting, in the year 1803. At this time, the place of his residence was nearly forty miles from any settled meeting of Friends, and he used to have seasons of religious retirement in his family, on first days, and generally attended our Monthly Meetings. He continued this practice for a number of years, occasionally receiving visits from Friends, and sometimes ministering Friends appointed meetings at his house, notice of which being given to his neighbors, they generally attended, and in the course of a few years, some of them were convinced of the principles of Truth as held by us, and became members of the Society, and regular meetings were held at his house for a number of years, until a meeting house was built in 1820, and the meeting held there.

He was humble in spirit, a lover of retirement, an exemplary and useful member of society, and frequently appointed to important services. He was an Elder in good esteem, and for several of the last years of his life, often had a few words to communicate in our meetings, which were well received by friends. He was a diligent attender not only of the particular meeting to which he belonged, but also of our Monthly, Quarterly, and Yearly Meetings, neither the length of the journey, the inclemency of the weather, nor the infirmities of old age prevented him from meeting with his friends on those occasions, when he was able to ride.

On first day, the 3d of 8th month, 1834, he attended meeting at Unity, (the place of his residence) for the last time, in which he spoke with weight and solemnity, of the importance and necessity of being inwardly gathered, when assembled for divine worship, in order to be benefitted thereby. On fourth day following, he was confined to his house, by the typhus fever; and on seventh day, a number of his friends and neighbors coming in to see him, he told them that he had desired for a long time, to see some of them, and that it was not likely he should have another opportunity.

He lamented the degeneracy of the times, said he was afraid the right way was missed by many, and desired that all might look about them and see where they were; he added, "The grand enemy is trying to deceive every one that he can, making

use of the fashions and customs of the world to ensnare the minds of the people and draw them into the follies and vanities thereof," that time was uncertain, and desired that these things might be taken into consideration by all, that he had much on his mind, but did not know as he should be able to say much more. He remarked in substance, that Jesus Christ remained to be the way as much now as in the days of his flesh, when he was rejected by the Jews on account of his humble and lowly appearance. His strength then failing, he said he must stop. First day the 10th, a friend observed to him that he supposed he did not expect to recover; he replied, that he had not much "prospect of it," and added, "I am waiting for my change to come." After this he said nothing respecting his close, that could be understood.

He said but very little in the time of his sickness, which he bore with much patience, and continued to grow weaker and weaker, until he quietly passed away without a struggle or groan, on second day morning, the 18th of 8th month, 1834, in the 82nd year of his age.

Signed on behalf of the meeting aforesaid,

JOSEPH HOAG, } Clerks.
MARY PAIGE, }

As most of the members of this meeting were acquainted with this our deceased friend and brother, it appeared but just to add to the foregoing Testimony, that we have been witnesses, particularly at our Yearly Meetings, to the Christian simplicity and humility in which he appeared honestly to labor for the discharge of his religious duties, which were to the satisfaction and comfort of his friends, evincing that he was an Elder worthy of double honor.

Signed by direction and on behalf of a meeting for Sufferings, held at Portsmouth, Rhode Island, the 9th of 6th month, 1838.

THOMAS HOWLAND, Clerk.

VALENTINE MEADER.

Testimony of Vassalborough Monthly Meeting of Friends, concerning Valentine Meader, deceased.

Valentine Meader, son of Joseph and Abigail Meader, was born the 6th of the 8th month, 1777, in the town of Durham, in the State of New-Hampshire.

His parents were not then united to our religious Society, but being convinced of the truth, as professed by Friends, they requested and became members. But his mother was very soon, suddenly removed by death, and he thus deprived of her maternal care Application was made for their children, four in number, and they were received members of Dover Monthly Meeting, in the year 1784, Valentine being then seven years of age. He early evinced a serious turn of mind, and was remarkable for sobriety and thoughtfulness, and about the 20th year of his age, with the approbation of his friends, he went to reside within the limits of Ferrisburg Monthly Meeting, in the State of Vermont. Not long after, believing it required of him to bear public testimony to the Lord's goodness and mercy, he, through many close baptisms, was brought to submit thereto, and first appeared in the ministry, in the 21st year of his age. His offerings, though not frequent, were satisfactory to friends; and as his concern increased, he became more and more devoted to the great Master's cause, whereby he was enabled to resign all and go forth in truth's service, clothed with a meek and humble spirit, which was one of the leading characteristics of his life, and adorned the doctrine he held forth to others.

He travelled much among Friends, and others, during his residence in Vermont; several times attended the Yearly Meeting of New-York, of which he was a member, and at different times visited extensively in that Yearly Meeting. In the years 1822 and '23, he performed a religious visit in Ohio Yearly Meeting, which was the most extensive one he ever made. He also several times attended New England Yearly Meeting, and made general visits within its limits, in all which (it appears from some memoranda that he kept,) though deep exercise,

trial and proving, were his lot, yet he was favored to discharge his duty to the peace of his own mind, and as appears from his returning certificates, to the satisfaction of Friends. In the year 1832, he removed with his family, and settled in our Monthly Meeting, after which he was industriously engaged in the love of the gospel, for the promotion of truth and righteousness, both in our Quarterly Meeting and elsewhere, to our edification and comfort.

His health for many years was generally feeble, and not possessing much temporal wealth, it was difficult for him to provide for his family, and attend to the concerns that he believed himself called to perform; under these circumstances, it was many times peculiarly trying to him to leave them, although they had been abundantly cared for by the great Head of the Church, in his absence. His religious course seems to have been one of much exercise and trial, yet under all, he was preserved in great resignation, to the dispensations of Him who doeth all things well; as he manifested a cheerful sweetness of spirit, not often exceeded by those whose path has been less thorny and difficult. In the various relations of husband, parent and friend, he was alike kind and attentive; in company, his conversation was instructive and interesting. In the exercise of his gift, as a minister, he was concerned to labor in right ability, mindful of the turnings of that key, which shuts, and none can open, which opens, and none can shut.

He was sound in word and doctrine, and clear in his communications; his manner, when engaged in public speaking, was earnest, yet tender and conciliatory, and many of us have a lively remembrance of his pathetic expostulations upon the great duties of our holy religion. The following extract from one of his letters, written in 1828, may give some view of the state of his mind at that time.

"How wonderful in love and mercy is our Heavenly Father, in visiting us not only once, but again and again to break in upon our hard hearts, for sometimes our minds, are as it were sealed and bound, as with an iron band, and however sensible we may be of our condition, it is not in our power to relieve ourselves; we have only to await the Lord's time until he shall arise to break the bands and scatter the clouds; we can then re-

joice in Christ our Redeemer, who ever liveth to make intercession for us. How wonderful is the plan of Redeeming love—how in wisdom displayed. Nothing that the poor creature can do—no planning or contriving of its own, will avail anything but an entire surrender of our own wills to the Divine will."

In the spring of 1837, he laid before his friends a prospect which had at times, accompanied his mind for many years, of performing a religious visit to Friends and others, within the limits of New-York, Baltimore, Ohio, and Indiana Yearly Meetings, and some meetings in and about Philadelphia. This weighty concern, together with his feeble health, called forth a general feeling of sympathy with him, in so arduous an undertaking, and resulted in the expression of much unity in liberating him to perform that which he believed was required at his hands. From this time until he left home, which was not until the fore part of the 9th month following, he was much engaged in the service of truth, amongst his neighbors and friends, and neighboring meetings, as also in his own, for which he felt greatly interested, often expressing an earnest solicitude that friends might be preserved on the sure foundation, and make a right advancement. As the time of his leaving drew near, his parting legacy was love and good will, and we believe he left us in peace. May we retain a lively sense of his fervent zeal and humble piety.

The following extract from his diary, penned after leaving home, conveys, in some degree, the feelings of his mind, in parting with his family, the nearest and dearest of earthly ties. "This great undertaking has been a close trial to me, but having the unity and sympathy of my beloved family and friends, it was made somewhat easy to me, and I parted with them in great brokenness of spirit, not knowing that we ever should meet again."

He proceeded pretty directly to Philadelphia, and attended Meetings in and about that city. In noting one on the 19th of 10th month, 1837, he says: "The dear Master was near, and proved to be mouth and wisdom, tongue and utterance. It was, I think, a precious season to most of us, and though I have passed through many lonely hours and discouragements,

yet the Lord has been my stay and helper in the needful time; my heart is humbled, and thankfulness pervades my mind."

He pursued his prospect, taking Meetings in the way to Baltimore, where he arrived in time to attend the Yearly Meeting there. Thence he proceeded as far as Brownsville, in Pennsylvania, attending Meetings in course, in most of which he had good service. His health, for some time past, had been declining, and was now such as to confine him at the house of our friend David Binns, in Bridgeport, near Brownsville.

A little before reaching here, he remarked to his companion that his prospect seemed closing up, and he believed he should be released from a great part of what had been before him.

Being under great distress of mind for some days, he was not inclined to much conversation, but as he became more easy, he conversed cheerfully with friends who came to see him, and when questioned respecting his journey and future prospects, he answered, that he could not see farther than the present time, but if the Lord should raise him up again, he thought he should not proceed much farther, but how or in what way the Master would dispose of him, was at present hidden from his view, but that he was praying to the Lord to be submissive to his will, whatever that might be, and many times expressed that as respected himself, he was not at all anxious, but at times he felt very desirous once more to see his dear wife and children, if consistent with the Lord's will to raise him up.

An aged friend coming in to see him, he observed, that the present might be his last sickness, and if so, desired he would endeavor to be reconciled to it; adding, that it made but little difference where we were when removed hence, if ready for the event. "Oh yes," he answered, "that is true, that is all, to be ready; and, dear friend, I think I have been endeavoring, the greater part of my life, to be ready when the dear Master shall see meet to call me away; and it is with gratitude I recall the many mercies and favors vouchsafed to me, as well as afflictions which I have seen were intended for my good;" and then recurred to the death of his former wife, and that of a son, who deceased while with him from home on a religious visit. During the most of his confinement, his mind appeared to be occupied in meditating upon Heaven and heavenly

things, and often engaged fervently in supplication for himself and family, and the Church generally. At one time he broke forth in the following lamentation: "Oh, what is our poor Society coming to: there seems to be a skimming along upon the surface of things, and an unwillingness to get down to the substance, and become humble before the Lord, wherefore afflictions and sore trials await us." At another time, he said he had not felt that liberty in conversation of a worldly nature which many appeared to feel, and he feared that by giving away too much to it, they had sapped the Divine life, and come short of that favor which they might otherwise have enjoyed. "Oh," said he, "the road is straight and narrow."

His patience was remarkable through the whole of his sickness, and he was frequently heard in supplicating that he might be preserved therein, and kept from a murmuring or repining spirit.

His disorder advancing, dissolution seemed near at hand, of which he appeared sensible, and almost his last words were, that if it was the Lord's will, he was ready to go. His breathing grew gradually shorter, and on the 12th of 12th month, 1837, about two o'clock in the afternoon, his purified spirit was released from its earthly tenement, and we have no doubt, through the merits of redeeming love, was admitted to an inheritance incorruptible, undefiled, and that fadeth not away. He was aged about 60 years—a minister 39 years.

In his death, his family and acquaintance have been bereft of a kind and sympathizing friend, and the Church of one of her pillars; and although dead, he yet speaketh.

Signed by direction and on behalf of Vassalborough Monthly Meeting of Friends, held 2nd month 20th, 1839.

JOSEPH H. COLE, }
EUNICE NICHOLS, } Clerks.

THE

TESTIMONY

OF THE

SOCIETY OF FRIENDS,

ON THE

CONTINENT OF AMERICA.

PRINTED IN PHILADELPHIA.

1830.

Minutes of the Yearly Meetings of Friends in America, adopting the Testimony.

At Ohio Yearly Meeting, held at Mount Pleasant, by adjournments, from the 7th of the 9th month to the 12th of the same, inclusive, 1829:—

The Document prepared by the General Committee, as the Testimony of the Society of Friends on the Continent of America, being produced and read, and weightily considered, was fully united with and adopted by this meeting, both of men and women Friends.

Extracted from the minutes.

ELISHA BATES,
ESTHER FRENCH, } *Clerks.*

Indiana Yearly Meeting of Friends, held at White Water, on the 8th day of the 10th month, 1829:—

The Testimony prepared by the General Committee, appointed by the several Yearly meetings on this Continent, as the Testimony of the Society of Friends in America, was deliberately read before the men's and women's meetings, and full unity therewith being expressed by Friends generally, it was unanimously adopted.

Extracted from the minutes of the aforesaid meeting,
and signed on behalf of the same.

ELIJAH COFFIN,
Clerk of the Men's Meeting.
REBECCA GARRETSON,
Clerk of the Women's Meeting.

At a Yearly Meeting of Friends, held in Baltimore, for the Western Shore of Maryland, and the adjacent parts of Pennsylvania and Virginia, by adjournments, from the 19th of the 10th month to the 23d of the same, inclusive, 1829:—

The Essay prepared by the General Committee, composed of committees from the several Yearly Meetings on this continent, who met in Philadelphia in the 7th month last, entitled, The Testimony of the Society of Friends on the American Continent; being now deliberately read and considered, was cordially united with by the meeting.

Extracted from the minutes of the meeting aforesaid, by

HUGH BALDERSTON,
Clerk to the meeting this year.

Yearly Meeting of North Carolina, 5th day of the 11th month, 1829, *and fifth of the week.*

The Friends appointed to attend the General Meeting of Committees from the different Yearly Meetings on this Continent, produced the following Testimony, declaratory of the tenets, principles, faith, and doctrine of the Society of Friends, which, after being read and deliberately considered, by both the men's and women's meetings, was cordially united with and adopted.

Extracted from the minutes of said Yearly Meeting,
and signed by

NATHAN MENDENHALL,
Clerk to the Men's Meeting this year.
ABIGAIL STANLEY,
Clerk to the Women's Meeting this year.

At a Yearly Meeting held in Philadelphia, by adjournments, from the 19th of the 4th month to the 24th of the same, inclusive, 1830:—

A Document prepared by the Committee of the several Yearly Meetings on this Continent, entitled, The Testimony of the Society of Friends on the Continent of America, was produced and read, and time being allowed for a free and full expression of sentiment, it was adopted by this meeting.

Extracted from the minutes.

SAMUEL BETTLE, *Clerk.*

At a Yearly Meeting of Friends, held at Gravelly Run, in Dinwiddie county, by adjournments, from the 17th of the 5th month to the 19th of the same, inclusive, 1830:—

The Committee continued at our last Yearly Meeting to confer with similar committees appointed by other Yearly Meetings on this Continent, produced a Document prepared by them, entitled, The Testimony of the Society of Friends on the Continent of America, which being read to the meeting of our men and women Friends jointly, after being carefully and seriously considered, was fully united with by Friends, and adopted.

Extracted from the minutes of the meeting aforesaid, by

FLEMING BATES, *Clerk.*

At the Yearly Meeting of Friends, held in New-York by adjournments, from the 24th to the 28th of the 5th month, inclusive, 1830:—

The friends appointed on behalf of this meeting to attend the General Committee of Friends of the several Yearly Meetings on this Continent, assembled in Philadelphia, produced the Testimony of the Society of Friends on the Continent of America, prepared by said General Committee; which was read in this meeting, and deliberately considered, and after a full expression of sentiments uniting therewith, it was approved and adopted.

Extracted from the minutes of said meeting.

SAMUEL PARSONS, } *Clerks.*
ANNE MOTT, }

At our Yearly Meeting of Friends for New-England, held on Rhode Island in the sixth month, 1830.

The Essay entitled The Testimony of the Society of Friends on the American Continent, prepared by the General Committee, composed of committees from all the Yearly Meetings in America, was read before our meeting of men and women Friends collectively assembled, and being deliberately considered, was cordially, unitedly, and fully approved, as embracing a concise declaration of the doctrines and testimonies which have always been held by our Society.

Copied by direction from the minutes of said meeting,
and signed on its behalf, by

ABRAHAM SHEARMAN, Junr. } *Clerks.*
RUTH RODMAN, }

THE

TESTIMONY, &c.

THE General Committee, appointed by the several Yearly Meetings of Friends on the American Continent, having met to take into consideration the important interests and common welfare of the Society, and been brought into exercise under a sense of the peculiar trials in which we are involved, have felt a united engagement for the promotion of the cause of truth and righteousness, in the earth. Our worthy predecessors, when first gathered to be a people, were enabled to hold up to the world a clear testimony to the doctrines of the Gospel, and to illustrate their excellence by a practical application of them to their lives and conversations. Thus they became preachers of righteousness and shining examples of the Christian virtues. The spirit of intolerance which unhappily prevailed in that day, subjected them to much cruel persecution. But, supported by Divine power, they boldly maintained the *doctrines* they were called to proclaim; and neither the hostility, nor the friendships or favors of the world, could *drive* them from their profession, or *draw* them into any compromise of principle. Knowing that the doctrines of the Gospel have been revealed to be *believed*, and thus to influence the feelings and conduct of men—like the primitive believers, they preached those doctrines with a boldness proportioned to their importance, and tested the firmness of their faith through deep sufferings. The demonstration of the Spirit and power accompanying their ministry, and the uprightness and purity of their lives, had a reaching influence on those around them—their numbers were increased, and relief from persecution, in a great measure, was finally obtained.

But in the enjoyment of ease, many of the successors of those faithful standard-bearers, not submitting to the humbling and sanctifying power of Truth, became superficial professors of spiritual religion. And in this state of superficial profession, however it is to be deplored it is not strange that *some* should not have been properly instructed in the fundamental doctrines of the Christian religion, or sensible of their importance. For as it was the Spirit and power of God, that in past ages revealed those fundamentals, and still leads the mind to them, in the way of experimental knowledge, so, without the influences of

that Spirit and power, neither will their nature be clearly understood, nor their importance be duly appreciated.

Thus, through a combination of causes, the way became gradually prepared for the introduction of speculative opinions, under specious colorings. Doctrines repugnant to the first principles of the Gospel of Christ, have been propagated in the garb of refined spirituality; and the writings of our early Friends perverted to support those views. In intimate connection with this defection in principle, through the influence of the "accuser of the brethren," unfounded jealousies were infused, and false accusations raised, against meetings and individuals. Domination and abuse of power, in the way of imposition and oppression, were represented as characterizing the proceedings of meetings. A feeling of alienation was induced, prejudices were raised, the bond of Gospel fellowship was broken, and an organized opposition to the order of society ensued: and thus a deeply affecting schism has been produced in many parts of the Society. Within the limits of the Yearly Meetings of New-York, Philadelphia, Baltimore, Ohio and Indiana, meetings claiming the character of the Society of Friends are held, though separated from the body, both in doctrine and discipline. But it is cause of thankfulness, that *the Yearly Meetings of Friends* in all those places are sustained, and hold religious fellowship with one another, and with the ancient Yearly Meetings of New-England, Virginia, North Carolina, London, and Dublin, in which there is no schism. These, according to the order of the society, constitute but one body, which acknowledges no communion, nor religious fellowship with the Separatists or their separate meetings.

The several Yearly Meetings on the American Continent, have issued Testimonies against these innovations, adapted to the state of society within their respective limits. And while those Testimonies, written with application to the defection in a local point of view, have pursued the subject more or less extensively, as the occasion seemed to demand, there is in them a harmonious accordance, so far as they go, in the doctrines which they maintain.

This exercise and concern in the Yearly Meetings in their different allotments, in its extended influence and operation, embracing the welfare of the whole body, has led to an engagement to hold up a *united testimony* to those great truths, which the Society of Friends has ever most surely believed; and to stir up our members to the practical observance of their individual duties.

The article of belief, which stands foremost in its nature and importance, and that which is the foundation of all others, is, the Being of one God—infinite in all his attributes, and existing in his own Di-

vine perfections, "from everlasting to everlasting." This One, true, eternal and incomprehensible God, created, and still upholds "all things by the Word of his Power." In His infinite goodness He has been pleased to reveal to mankind, a knowledge of *Himself*, and of the means of acceptance with Him, so far as, in His wisdom, He saw to be fit, and suited to the condition of the human mind.

From these revelations of the Spirit of God, proceeded the Scriptures of Truth, which were written by "holy men of God" "as they were moved by the Holy Ghost." And by the operations of the same Spirit, He still influences the hearts of the children of men to practical righteousness, and to a belief, in harmonious accordance with the testimony of the Holy Scriptures. These Divine revelations embrace the doctrines of religion, and the dealings of God with his rational creatures, in the way, both of his mercy and his judgments.

The fallen condition of man, as he stands in a state of nature, is a doctrine held forth in the Holy Scriptures; and is of great importance in its application to ourselves, as well as in its intimate connection with the doctrine of redemption by Jesus Christ.

Man was originally created in the Divine image. "In the image of God created he him" "crowned him with glory and honor" and set him over the works of his hands. But by transgression he fell from this exalted condition; incurred the penalty of *death;* and so lost the divine image—the wisdom, purity, and power in which he was made. This lapse of our prime ancestors not only immediately affected the actual transgressors, but remotely all their posterity. The society of Friends, in declaring their belief of the extension of the effects of Adam's fall, to all his posterity, have been careful to distinguish between those effects, as they apply to us, simply in a state of nature, or as the posterity of Adam in his fallen state; and the *guilt* or *sin* which attaches to us in consequence of our own actual transgressions.

"Though we do not ascribe any whit of Adam's guilt to men, until they make it their's by the like acts of disobedience; yet we cannot suppose that men, who are come of Adam naturally, can have any good thing in their nature, as belonging to it; which he, from whom they derive their nature, had not himself to communicate unto them. If then we may affirm that Adam did not retain in his nature, (as belonging thereunto) any will or light, capable to give him knowledge in spiritual things, then neither can his posterity. For whatsoever real good any man doeth, it proceedeth not from his *nature*, as he is *man*, or the son of Adam; but from the *seed of God in him*, as a new visitation of life, in order to bring him out of his natural condition." Barclay's Apology, Prop. IV. § II.

"For we affirm, that as all men partake of the fruit of *Adam's* fall, in that by reason of that evil seed, which through him is communicated unto them, they are prone and inclined unto evil, though thousands of thousands be ignorant of *Adam's* fall, neither ever knew of the eating of the forbidden fruit; so also many may come to feel the influence of this holy and divine seed and light, and be turned from evil to good by it, though they knew nothing of Christ's coming in the flesh, through whose obedience and sufferings it is purchased unto them." Ibid. Prop. V. & VI. § XV. Thus "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law, sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Rom. 5. 12, 13, 14.

The Holy Scriptures record the fall of man, as having taken place through the temptation of a separate being. The whole course of Scripture testimony, both under the Law and the Gospel, represents the *devil* or *satan* as a distinct being, and properly forming no part of man. The circumstance of his existence as a *tempter*, and of his uttering *falsehood*, which is *sin;* and of his denying the *veracity of God*, which is *blasphemy*, before our first parents had committed *their* offence, or yielded to the temptation, prove undeniably his separate existence; and that there was such a being, in the exercise of his malevolent character, while our prime ancestors were yet in the divine image. The same species of evidence is found in the temptations which were presented to our blessed Lord. In those temptations, there was *falsehood uttered*, and *a reward proposed for worshiping the devil;* all which, in itself, was sin of the highest grade. But the Lord Jesus Christ, in his divine power, stood in complete dominion over it: and it would be blasphemy in us to say, that the least degree of sin attached to him.

Recurring to the fall of our first parents, we find that judgment was passed upon them separately; and the sentence, pronounced on the tempter, was entirely different from that which was passed, either on Adam or Eve.

The separate existence of the devil is clearly declared by Robert Barclay, when, speaking of "that seed of sin in all men, whereunto they become obnoxious by reason of the fall," he says: "Which though in itself *really sin*, yet is it not *man's*, but the devil's, until man give way to it." Barclay's Works, fol. 768.

William Penn connects this doctrine with the display of divine

mercy, in providing the means of redemption for man, when he says. "Yet God that made him, had pity on him, for he seeing man was deceived, and that it was not of malice or an *original presumption* in *him*, but through the subtilty of the *serpent*, (who had first fallen from his own state,)" [provided a means] "to repair the breach, recover the loss, and restore fallen man again, by a nobler and more excellent Adam, promised to be born of a woman." Penn's Rise and Progress.

In taking a view of the original and present condition of man—at first in the divine image, and afterwards, fallen, degenerate and dead, we are to consider him composed, in part, of an immortal soul, which must eternally exist, in a state, either of happiness or misery. Thus the doctrine of the resurrection, both of the *just*, and the *unjust*—of future judgment—of rewards and punishments; and the *realities* of heaven and hell, is inseparably connected with the belief of the attributes of God, and the immortality of the soul. And hence the consequences of sin, and of alienation from God, not being confined to the present state of existence, but of eternal duration. the redemption of man becomes one of the most awful, humbling, and exalted subjects which can possibly engage the attention of the human mind. The depth of darkness into which we have been plunged, the awfulness of the consequences attendant on that state, the riches of the love of God, displayed in the redemption by Jesus Christ, and the height of happiness and glory to which we may be raised through that redemption, combine, not only to recommend this doctrine to our frequent meditation, but to clothe the mind with the most humbling feelings, and to inspire it with the most animating hopes.

And in entering on this deeply interesting subject, we declare our belief in the Lord Jesus Christ, and in his divine offices in our redemption.

The Evangelist sets forth his divinity, in that remarkable testimony which he bears, when he says; "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life; and the life was the light of men." "That was the true Light which lighteth every man that cometh into the world. He was in the world and the world was made by Him, and the world knew Him not. He came unto his own, and his own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." John 1. 1, 2, 3, 4. 9 to 14.

He himself spoke of the *glory* which He had with the Father "before the world was." The apostle in speaking of Him bears this corresponding testimony; "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." Phil. 2. 6 to 11. And again it is declared, that "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son whom he hath appointed Heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."—"And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."—"But unto the Son he saith, Thy throne, O God! is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." —"And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb. 1. 1, 2, 3, 4. 6. 8. 10, 11, 12.

The apostle further testified: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8. 6. And the same apostle, "as his manner was," went into the synagogue at Thessalonica, "and three sabbath days reasoned with them out of the Scriptures, opening and alleging that *Christ* must needs have suffered, and risen again from the dead; and that *this Jesus whom I preach unto you, is Christ.*" Acts 17. 2, 3. And when he was in Corinth, he "was

pressed in spirit, and testified to the Jews that *Jesus was Christ.*" ib. 18. 5.

As the law was a schoolmaster to lead to Christ, and by various rituals, intimately connected with the most solemn acts of devotion and the service of God, to represent the offices of *Christ.* in the redemption of man, so Almighty God was pleased, in his infinite wisdom and goodness, through the medium of prophetic vision, not only more clearly to reveal those good things to come which were prefigured in the law, but also to point out the manner, and even the time of the coming of Christ. Thus the prophet declared: "Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel,"—*Isaiah* 7. 14, "which being interpreted is God with us."—*Matt.* 1. 23.

This testimony is in perfect accordance with other prophecies concerning the promised Messiah, in which it is declared: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end." Isa. 9. 6, 7. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." Micah 5. 2.

The testimony of the angel unto Mary, on the miraculous conception, expressly declared,—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God." Luke 1. 35. The angel of the Lord appeared also to the shepherds who were watching over their flocks by night, "and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is *born this day, in the city of David, a Saviour, which is Christ the Lord.* And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke 2. 9, 10, 11, 12.

To Simeon, who waited for the consolation of Israel, it was revealed by the Holy Ghost, "that he should not see death, before he had seen the Lord's Christ. And he came by the spirit into the temple. And when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said. Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which

thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2. 26 to 32.

In thus bringing into view the *manhood* of Jesus Christ, in union with the Eternal Word, (for as Robert Barclay declares, "the whole manhood of Christ was united to the Logos, [or Word] and the Logos to it, and in it,") Barclay's Works, fol. 628; we consider him as the promised Messiah—that he is the Captain of our salvation—that it is he upon whom help is laid, who is mighty, and able to save unto the uttermost all those that come unto God by him—and that, agreeably to the testimony of the angel from heaven, at the period of his birth, he was "Christ the Lord." And therefore he was not made liable to sin, for *sin* being expressly excepted by the apostle, in speaking of the manhood of Christ, the concomitants of sin are also necessarily excluded.

Robert Barclay bears a clear testimony to this doctrine, when, in reply to the question, "*Wherein did Christ excel other infants?*" he said, "In that he had no *seed* of *sin* in him as other infants have; and that not only, but he had nothing of that weakness and propensity to yield to the evil influence thereof as other infants; but was in greater strength, glory, and dominion over it than Adam, even before he fell. This shows his privilege above others, and in nothing contradicteth what I have said before." Barclay's Works, fol. 773.

"Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that, through death, he might destroy him that had the power of death, that is, the devil." Heb. 2. 14. And though as our great High Priest, he was "touched with a feeling of our infirmities," and as a sacrifice for our sins, "tasted death for every man," yet it was impossible for him to fall under the power of the tempter, or to be holden of the pains of death. These consequences flow from the divine attributes which he possessed, and which are abundantly ascribed to him in the Holy Scriptures. "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." Col. 2. 15.

While therefore we do not, on the one hand, ascribe the attributes of the Eternal Word to the manhood *merely*, nor, on the other, represent that manhood as having in it a seed of sin, "as other infants have," or as having been liable to come under the power of darkness, or even his flesh to see corruption—when speaking of him as *Jesus Christ*, we conceive it to be important to include both his Godhead and manhood. "For in him dwelleth all the fullness of the Godhead bodily." Col. 2. 9.

Thus we find, that while he walked among men, his language, in relation to himself, embraced both his manhood, and his eternal deity. Thus it was that he spoke of his *sufferings* and *death*—and of the glory which he had with the Father before the world was. And being "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;" Rom. 1. 4. and having made his disciples witnesses of this great event, commissioned them to proclaim the glorious truths of the Gospel, and declared his omnipotence and omnipresence, "he led them out as far as to Bethany; and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven; and they worshipped him, and returned to Jerusalem with great joy." Luke 24. 50, 51, 52. It was in relation to the same doctrine that the apostle spoke of the working of the mighty power of God, "which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1. 20, 21. And when he appeared to his servant John, he said, "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1. 18.

Thus we believe him to be "both true God and true man;" Barclay's Works, fol. 794. "and that he continues so to be glorified in the heavens," Apol. Prop. V. and VI. § XIII.: "angels and authorities and powers being made subject unto him." 1 Pet. 3. 22. And "it is he which was ordained of God to be the Judge of quick and dead." Acts 10. 42.

In relation to the coming of the Lord Jesus Christ in the flesh, and the end of that coming, he himself declared: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20. 28. And at another time he said: "I lay down my life for the sheep." "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10. 15. 18.

The apostle Paul, in speaking on the same subject, says: "We see Jesus who was made a little lower than the angels, *for the suffering of death*, crowned with glory and honour, that he, by the grace of God, should *taste death for every man*." Heb. 2. 9. "The love of Christ," says he, "constraineth us; because we thus judge, that if one died for all, then were all dead; and that he *died for all*, that they which live

should not henceforth live unto themselves, but unto him which died for them and rose again." 2 Cor. 5. 14, 15. "I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures." 1 Cor. 15. 3. "For God hath not appointed us to wrath, but to obtain salvation, *by our Lord Jesus Christ, who died for us*, that whether we wake or sleep, we should live together with him." 1 Thes. 5. 9, 10. "God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." Rom. 5. 8, 9, 10. "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim 2. 5, 6.

The death of the Lord Jesus Christ on the cross, thus held forth as being *for* us, and the means of reconciliation with God, is represented in the Scriptures as a sacrifice; and as that *one* sacrifice which was represented by the sacrifices under the legal dispensation. For it is clearly declared that, "The Holy Ghost this signifying, That the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once, into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9. 8 to 14. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." ib. 24, 25, 26, 27, 28.

The doctrine of the efficacy of the death of Christ runs through the whole body of Scripture testimony, both under the law and the gospel. It was represented by the offerings prescribed in the law—it was testified of by the prophets, and powerfully proclaimed by the apostles of our Lord Jesus Christ.

Our early Friends, in full accordance with the testimony of the Holy Scriptures, declared their firm belief in the sufferings and death of our Lord Jesus Christ, *as a sacrifice for sin.*

Robert Barclay, in his Apology, says: "Nevertheless as we firmly believe it was necessary that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins, who his own self *bare our sins in his own body on the tree:* so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise." Prop. V. & VI. § XV.

"We consider then our redemption in a twofold respect or state, both which in their own nature are perfect, though in their application to us, the one is not, nor can be, without respect to the other. The first is the redemption performed and accomplished by *Christ for us,* in his crucified body without us: the other is the redemption wrought by *Christ in us,* which no less properly is called and accounted a redemption, than the former. The first, then, is that whereby man, as he stands in the fall, is put into a capacity of salvation, and hath conveyed unto him a measure of that power, virtue, spirit, life and grace, that was in *Christ Jesus;* which, as the free gift of God, is able to counterbalance, overcome, and root out the evil seed, wherewith we are naturally, as in the fall, leavened. The second is that, whereby we witness and know this pure and perfect redemption *in ourselves,* purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favor, and friendship with God. By the first of these two, we that were lost in *Adam,* plunged in the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and propense to all iniquity, servants and slaves to the power and spirit of darkness, are, notwithstanding all this, so far reconciled to God, by the death of his Son, while enemies, that we are put into a capacity of salvation; having the glad tidings of the gospel of peace offered unto us, and God is reconciled unto us in Christ, calls and invites us to himself. **** By the

second we witness this capacity brought into act, whereby receiving, and not resisting the purchase of his death, to wit, the light, spirit, and grace of Christ, revealed in us, we witness and possess a real, true, and inward redemption from the power and prevalency of sin, and so come to be truly and really redeemed, justified, and made righteous, and to a sensible union and friendship with God. Thus *he died for us, that he might redeem us from all iniquity:* and thus *we know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death.* This last follows the first in order, and is a consequence of it, proceeding from it, as an *effect* from its *cause.* So as none could have enjoyed the last, without the first had been, such being the will of God; so also can none now partake of the first, but as he witnesseth the last. Wherefore, as to us, they are both causes of our justification: the first the *procuring* efficient, the other the *formal cause.*" ib. Prop. VII. § III. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men, unto justification of life." Rom. 5. 18. And as the free gift is come upon *all men,* unto justification of life, the salvation of *all men* must be possible, through this free gift, which came by Jesus Christ.

By the doctrine thus stated by the apostle, in regard to the universality of the effects, both of the fall of Adam, and of the coming of Christ, it is evident that infants are included in both its parts. And their salvation depends on the same cause, and "differs from that of persons who have attained to years of religious understanding, in no other respect than what arises from the capacities of the respective individuals. We believe that every soul that comes into the world does need a *Saviour.* We also believe that every soul that comes into the world is an object of redeeming love. And as we inherit a seed of sin, so, through Jesus Christ, we are heirs of that grace, which is the efficient cause of salvation to all that are saved. If infants therefore receive the one, and we agree that they do, they must also receive the other, as 'the free gift that is come upon *all men,* to justification.' This gift, or remedy, must be, as the apostle testified, as extensive as the cause it was designed to remove. Thus the seed of the kingdom, as a redeeming principle, is placed in the heart of every individual, ready to expand with the opening faculties of the soul, and to take the government of it, from the first dawn of intellectual life. In maturer age, when these two principles begin to exert their respective powers, the principle of light and life, if not resisted by the individual, will overpower and eradicate the principle or seed of evil. As in all stages it is the stronger, so in this *first stage*

of human life, where it has not been resisted—where it stands just as the gift and means of salvation, provided by our heavenly Father, it must be sufficient for salvation. Thus, through Jesus Christ, a remedy sufficient for salvation has been provided for every individual soul; and nothing but individual disobedience can deprive us of the offered salvation. 'This is the condemnation, that light is come into the world, but men loved darkness rather than light, because their deeds were evil.' Under this condemnation, children cannot come, until, attaining to the condition of moral agents, they love darkness rather than light." Doctrines of Friends, p. 38, 39. See also Phipps' Original and Present State of Man, chap. II.

And not only does the propitiation of our Lord Jesus Christ apply to the effects of the *fall*, and places us in a capacity of obtaining salvation, but also to the actual transgressions of men. "For as all men who have come to man's estate (the man Jesus only excepted) have sinned, therefore all have need of this Saviour, to remove the wrath of God from them due to their offences; in this respect he is truly said to have borne the iniquities of us all in his body on the tree, and therefore is the only Mediator, having qualified the wrath of God towards us, so that our former sins stand not in our way, being, by virtue of his most satisfactory sacrifice, removed and pardoned. Neither do we think that remission of sins is to be expected, sought, or obtained, any other way, or by any works or sacrifice whatsoever." Apol. Prop. VII. § III. "For sin once committed cannot be undone; present and future obedience is no more than duty; and past offences must still remain against us without forgiveness." Original and Present State of Man, p. 18.

But in respect to us as moral agents, we believe, that "though Christ died for us, that we might be brought unto glory, yet we are not actually purified, fitted for, and introduced into the kingdom, *merely* by that one offering. The way to reconciliation was opened by the death of Christ; but we are not saved by his life, till we livingly experience the work of salvation in our own particulars." ib. 19.

In thus attributing our salvation to Christ, in the way of this twofold or complete justification, there is a necessary reference to the office of our blessed Redeemer, as mediator and intercessor. Not only was he our holy sacrifice and propitiation, but through him the gift of grace, as an operative power in the hearts of men, was universally dispensed to the whole human race. The excellency of the gospel dispensation was set forth by the prophet Joel, when under divine authority he declared: "And it shall come to pass afterward,

that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy." Joel 2. 28. The apostle Peter bore testimony to the fulfilment of this prophecy; and bringing into view the coming, death, resurrection, and ascension of Jesus of Nazareth, he said: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *he* hath shed forth *this* which ye now see and hear." Acts 2. 32, 33.

And our Lord himself, before his crucifixion, in order to instruct his immediate followers in the nature of the gospel dispensation, told them it was expedient for them that he should go away. This related to his death. "For if I go not away," said he, "the Comforter will not come unto you; but if I depart, *I will send him* unto you." John 16. 7. This Comforter is that holy spirit which proceeds from the Father and the Son, and by whose inward operations in our hearts, we are sanctified and prepared for an inheritance eternal in the heavens.

Thus the mediation of Jesus Christ is brought into view, in the pouring out of the Holy Spirit upon all flesh. And many other portions of Scripture corroborate this doctrine. "Grace and truth came by Jesus Christ." And his own language is clear and undeniable on the subject: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of Truth." John 14. 16, 17. and who should guide them into all truth.

But the office of Mediator has not ceased; for it is in this office that he is our great High Priest. The apostle Paul says, "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7. 24, 25. And again, "It is God that justifieth, who is he that condemneth? It is Christ that *died*, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8. 33, 34.

It was with a view to the mediatorial office of our blessed Lord, that the apostle addressed this encouraging language to the Hebrews: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4. 14. And it was on the same ground that he said, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." ib. v. 16. And this is included with his other blessed and glorious offices, in that declaration

which he made himself. "I am the way, and the truth, and the life. *No man cometh unto the Father but by me.*" John 14. 6.

From this general ground of redemption by Jesus Christ, proceeds the doctrine of the sensible influences of the Holy Spirit on the hearts of men. As it was set forth in the testimony of the apostle Peter, on the day of Pentecost, so it stands in the very nature of the divine dispensation. Our Lord declared that *he would send* the Comforter, and in another place, in speaking of the Holy Spirit, he said, "*Whom the Father will send in my name.*" Our early Friends, in conformity with these testimonies, declared that, "The spirit of God proceedeth from the Father and the Son, and is God." Barclay's Works, fol. 745.

And in its holy operations on the hearts of men, it leads to a belief in the Father and the Son: "He that believeth on the Son of God," saith the apostle, "hath the witness in himself." 1 John 5. 10. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3. 17, 18, 19. Our Lord declared that the Holy Spirit would testify *of him*, and should reprove the world of sin, because they believed not on *him*. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." 2 Cor. 4. 6. And while this inshining light teaches us, "that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world," it also influences the mind to look "for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." 2 Tit. 2. 12, 13, 14. The doctrine, therefore, of the light of Christ, in the hearts of men, cannot be maintained under its own divine influence, in opposition to the belief in the coming of our Lord Jesus Christ, his divinity, the propitiatory nature of his death, his resurrection, ascension to heaven, and mediation for us, as our Holy Redeemer.

Robert Barclay declared that "the doctrines of the incarnation, sufferings, death, and resurrection of Christ, &c. are necessary everywhere to be preached, and, being preached, to be believed and improved, as being of, and belonging unto the integral parts of Christianity, and Christian religion." Works, fol. 629. And in his Apology he

says: "We do not hereby intend any ways to lessen or derogate from the atonement and sacrifice of Jesus Christ; but on the contrary do magnify and exalt it. For as we believe all those things to have been certainly transacted which are recorded in the Holy Scriptures, concerning the birth, life, miracles, sufferings, resurrection, and ascension of Christ; so we do also believe that it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring to them the knowledge of it." And he places a disbelief of these truths on the strongest grounds of condemnation, and declares that it would be "to resist that holy seed, which, as minded, would lead and incline every one to believe it as it is offered unto them; though it revealeth not in every one the outward and *explicit knowledge* of it, nevertheless it always assenteth to it where it is declared." Prop. V. and VI. § XV.

The doctrine of the light of Christ in the hearts of men, and of the sensible influences of this divine power, taken in connection with the other fundamental doctrines of the gospel, has been held by the Society from its first being gathered to be a people, to the present time. But it ought to be remembered, that it is to be carefully distinguished from every other influence which actuates the human mind. Man being endowed with rational faculties, and moreover subject to be operated upon by the prince of the power of the air, the spirit that now rules in the hearts of the children of disobedience, the admonition of the apostle is of peculiar importance: "Believe not every spirit, but try the spirits, whether they are of God." 1 John 4. 1.

There is, indeed, much affecting evidence, that man may be deceived in regard to the origin of the influences which he feels, directing the operations of his mind. It is possible to put darkness for light, and light for darkness. And no wonder, since the apostle declared that "Satan himself is transformed* into an angel of light, therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11. 14, 15.

We therefore profess and firmly believe, that the *light of Christ*, in the heart, is an unerring guide, and the *primary rule of faith and practice*—that it is the only medium through which we can truly and livingly attain to the knowledge of God, and the mysteries of his heavenly kingdom.

That the influences of the Holy Spirit must be *sensibly* experienced, in order to be availing to us, is evident, in the very nature of divine

* The word "*transformed*" in these portions of Scripture relates to *appearance*, and does not mean an actual change in the nature of things.

things. It is this which produces all heavenly affections and feelings on the obedient mind—which opens the understanding, and gives it a right perception, and is in us an operative power, by which we are enabled to resist temptation, and walk in obedience to the law of God. By its powerful operations, we are washed, and sanctified, and justified, in the name of the Lord Jesus, for it is "by the Spirit of our God." 1 Cor. 6. 11. We desire to press the importance of this doctrine, and to guard it against innovations. Nor can a right belief in the Holy Spirit and his influences and operations upon the human mind, as the primary source of divine knowledge in us, and the immediate operative power, in the work of sanctification and complete redemption, detract from the value of the Holy Scriptures. For as we believe that they certainly proceeded from the same Spirit, so we believe that whatever is contrary to their testimony in faith or practice, must be a delusion, and in opposition to the immediate influences of the Holy Spirit.

The Society of Friends has declared, both by the concurrent testimony of many of its most eminent members, and in a collective capacity, their firm belief in the Lord Jesus Christ, as the *Saviour* of men: that he was conceived by the Holy Ghost, born of the virgin Mary—that he wrought miracles in the land of Judea, was hated and rejected by the chief priests and people of the Jews, betrayed by Judas, and crucified under Pontius Pilate: that he rose from the dead the third day, appeared to his disciples, and ascended to heaven, and ever liveth to make intercession for us; that he is now come in Spirit, and hath given us an understanding, being our Prophet and High Priest, and head over all things to his church—by whom also God will judge the world in righteousness, whereof he hath given assurance unto all men, in that he hath raised him from the dead. This we say is that Lord Jesus Christ whom we own to be our life and salvation.

Thus, though we have rejected the terms of *separate and distinct persons*, in the Godhead, as conveying ideas too gross to be admitted in relation to that awful and mysterious subject, we have ever believed, and as constantly maintained, the truth of that great and mysterious doctrine of "the three that bear record in heaven, the Father, the Word, and the Holy Ghost, and [that] these three are one,"—One God, infinite, eternal, and incomprehensible, and blessed for ever more.

In confirmation of these doctrines, we think it proper here to introduce a Testimony which was presented by George Fox, to the Governor and Council of Barbadoes.

"Whereas many scandalous lies and slanders have been cast upon

us, to render us odious; as that we deny God, Christ Jesus, and the Scriptures of truth, &c., this is to inform you, that all our books and declarations, which for these many years have been published to the world, clearly testify the contrary. Yet, for your satisfaction, we now plainly and sincerely declare, that we own and believe in the only wise, omnipotent, and everlasting God, the Creator of all things, in heaven and earth, and the preserver of all that he hath made; who is God over all, blessed for ever; to whom be all honour, glory, dominion, praise and thanksgiving, both now and for ever more! And we own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature; by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities or powers; all things were created by him. And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of him when he said: 'Behold the Lamb of God, that taketh away the sin of the world.' John 1. 29. We believe that he alone is our Redeemer and Saviour, the Captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; he is the seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. He is, (as the Scriptures of Truth say of him,) our wisdom, righteousness, justification and redemption: neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls: he is our Prophet, whom Moses long since testified of, saying, 'A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you; and it shall come to pass, that every soul that will not hear that

prophet, shall be destroyed from among the people.' Acts 3. 22, 23. He is now come in Spirit, 'and hath given us an understanding, that we know him that is true.' He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life, but by him; for he is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended, and us offending; he being the oath of God, the new covenant of light, life, grace, and peace, the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emanuel, God with us, we all own and believe in; he whom the High Priest raged against, and said, he had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie; namely, 'That his disciples came and stole him away by night, whilst they slept.' After he was risen from the dead, the history of the Acts of the Apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

"Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Pet. 1. 21.) 'spake as they were moved by the Holy Ghost.' We believe they are to be read, believed, and fulfilled (he that fulfils them is Christ;) and they are 'profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,' 2 Tim. 3. 16, 17. 'and are able to make wise unto salvation, through faith which is in Christ Jesus.' ib. 15. We believe the Holy Scriptures are the words of God: for it is said in Exodus 20. 1. 'God spake all these words, saying,' &c. meaning the ten commandments given forth upon Mount Sinai. And in Revelations 22. 18. saith John, 'I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto these,'—'and if any man shall take away from the words of the book of this prophecy,' [not the Word,] &c. So in Luke 1. 20. 'Because thou believest not my words.' And in John 5. 47, and 15. 7, and 14, 23. and 12, 47. So that we call the Holy Scriptures, as Christ, the apostles and holy men of God called them, viz. the words of God." George Fox's Journal, Vol. II.

Our other doctrines and testimonies are in intimate connection with, and dependence on, the fundamental doctrines of the gospel.

Worship.—Being fully persuaded that man without the Spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation, we believe that its divine influence is essentially necessary to the performance of the highest act of which the human mind is capable, even the worship of Almighty God, in spirit and in truth. To experience this essential qualification, it is our duty to retire inwardly to the measure of divine grace, patiently and reverently waiting upon the Lord, for his life-giving presence, by which we shall be furnished with a sense of what we need, and enabled to offer with acceptance that offering which he requires at our hands. And whether it may please the great Head of the church, to authorize any vocal communication in our assemblies or not; yet those who are thus inwardly gathered, depending upon the teachings of the Holy Spirit, and waiting for the arising of his divine life, will witness a growth in the knowledge of the blessed truth—and be of the number of the true worshippers whom the Father seeketh to worship him; "who rejoice in Christ Jesus, and have no confidence in the flesh."

Although true worship is not restricted to time or place, yet we have ever believed it to be incumbent upon us to meet often together, in order to bear a public testimony of our dependence upon the Father of all our sure mercies, and to experience the renewal of spiritual strength. We would therefore affectionately exhort all our members, not to suffer the smallness of their numbers, or the improper influence of temporal things, to discourage them from constantly attending our religious meetings, but to remember that our Lord has declared, "where two or three are gathered together in my name, there am I in the midst of them." Matt. 18. 20.

Ministry.—We believe that the authority and qualification for the ministry of the Gospel, is a special gift, dispensed by the Head of the church, to those whom he sanctifies, and prepares for the work, agreeably to the testimony of the Holy Scriptures. "And he gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4. 11, 12. This gift cannot be exercised, but as the ministers are actuated and moved by the Spirit of Christ; and minister under the renewed influences and openings thereof; according to the apostolic injunction: "If any man speak, let him speak as the oracles of God; if any man minister, let him do it, as of the ability which God giveth; that God in all things may be glorified, through Jesus Christ." 1 Pet. 4. 11.

Notwithstanding this ministry is altogether independent of human learning and wisdom, it has been the repeated advice of the Society, and we believe it is of great advantage to ministers as well as others, frequently to read the Holy Scriptures, having their minds turned to that Spirit, by which they were dictated, and which alone can open the divine mysteries contained in them. Thus they would become instructed in things pertaining to salvation; and be prepared, like the good scribe, to bring forth out of the treasury, things new and old.

As this gift is freely received, so it is to be freely exercised, without coveting any man's silver or gold: not for the sake of popularity, nor restrained by the slavish fear of man, but in simple and humble obedience to the will of God.

As it is the sole prerogative of the Head of the church, to qualify and send forth such as it pleases him, without respect to sex, worldly rank or human acquirements, he has conferred the gift of the ministry on *women* as well as men; as foretold by the prophet Joel, and confirmed by the apostles of our Lord: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Joel 2. 28.

Although we are commanded to watch and pray continually, neither of which can be done without divine help, yet we believe that the solemn duty of vocal prayer requires a special impulse; and in our addresses to the throne of Grace, it becomes us to remember that we are but dust—that He who is "glorious in holiness, fearful in praises, doing wonders," ought to be approached with holy fear and reverence. But we are emboldened to draw near to him in living faith, for "the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." And as "he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God," we doubt not that those prayers which are put up under his divine influence, will be graciously answered.

Baptism.—As there is one Lord, and one faith, so there is but one *baptism*, of which that administered by John was a figure. It is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." This answer of a good conscience, can only be produced by the cleansing operations of the Holy Spirit in the heart; subduing its froward nature, and bringing it into conformity to the divine will. The distinction between the baptism of John, which was with water, and that of Christ by his Spirit, is clearly marked by these expressions of John:

"I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." Matt. 3. 11, 12. Here he inculcates that the baptism of Christ should winnow the soul of its chaffy or sinful nature; and operate as fire to the perfect consumption of all its defilement. Spirit baptism is not connected with water baptism, nor at all dependent upon it. The baptism of the Saviour, which is the *one* baptism, is complete in itself without exterior form or shadow. It is well known by the experience of many, that this baptism is gradually effected by the spiritual immersions of the soul. A sense of its sinful condition, with the distance it stands at from the God of perfect purity, is first given it, whereby it is brought into self-abasement, contrition, and at length, into humble resignation of all to him. Thus, it becomes baptized into the similitude of the death of Christ Through baptism also it riseth with him into newness of life, which enableth it to bring forth the fruits of the Spirit, to his praise. To them who had thus followed Christ in the regeneration, the apostle said: "Ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Col. 2. 10, 11, 12. True Christian baptism is a great and important work: the work of Christ himself, whereby the soul is measurably baptized into his Spirit, and adorned with its virtues. "As many of you as have been baptized into Christ, have put on Christ." Gal. 3. 27. Such are, in degree, indued with his holy nature. For "if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new; and all things are of God." 2 Cor. 5. 17, 18. See Phipps on Baptism.

Previously to entering upon their ministry, the apostles were baptized with the Holy Ghost, through which they received power to fulfil the commission given to them in these words: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Wherever the gospel is really preached, it is preached baptizingly in a greater or less degree. It was the unction of the Holy Spirit accompanying their ministry, by which the apostles were enabled to teach, *baptizing* in the name of the Father, and of the Son, and of the Holy Ghost: and it is only

through the same medium that the same effect is produced in any degree, by the ministry of the gospel at the present day.

Supper.—Respecting the communion of the body and blood of Christ, we believe that it is inward and spiritual; by which the inward man is daily nourished in the hearts of those in whom Christ dwells: of which the breaking of bread by the Lord Jesus, with his disciples, was a figure; which they who had received the substance, used in the church for a time, for the sake of the weak, as they did some other outward observations. But the essential communion between Christ and his church, is only maintained by a real participation of his divine nature, through faith and obedience; and is the supper alluded to in the Revelations: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3. 20.

War.—The reign of Jesus Christ is peculiarly distinguished by its benign influence upon the heart of man, regulating his passions and propensities, and inspiring him with love to God and towards the whole human family. The prophet Isaiah, in the openings of heavenly light, foresaw the coming and government of the Prince of Peace, and emphatically describes its peaceable effects, in these words: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling, together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11. 6. 9. "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." ib. 2. 4. See Mic. 4. 3. Correspondent with these predictions, the birth of the Messiah was announced by the heavenly anthem, "Glory to God in the highest, and on earth, peace, good-will toward men." Luke 2. 14. So far as mankind are brought under the dominion of the Spirit of Christ, wars and fightings must cease; those lusts from which they spring, will be subdued; and in place of violence and injustice, the glory of God, and the true happiness of men, will become the great objects of desire. Thus we believe that the kingdom of our Lord Jesus Christ shall spread and prevail, and that he who is wonderful in working, will carry on and perfect his blessed cause of peace and righteousness in the earth.

It behooveth us to hold forth the ensign of the lamb of God; and by our patience and peaceable behaviour, to show that we walk in obedience to the example and precepts of our Lord and Master, who hath com-

manded us to "love our enemies, and to do good to them that hate us." Matt. 5. 44. "Wherefore we entreat all the members of our society, to be faithful to that ancient Testimony borne by us, ever since we were a people, against bearing arms and fighting; that by a conduct agreeable to our profession, we may demonstrate ourselves to be real followers of the Messiah, the peaceable Saviour—of the increase of whose government and peace there shall be no end." P. E. 1744.

Oaths.—Scarcely any branch of our Christian testimonies, has produced more suffering to the Society, than its steady resistance to the imposition of oaths. We believe ourselves bound by the express command of Christ, to refrain from taking or administering an oath. And it is the advice of the Society, that the members should not serve in those offices of civil government, which may subject them to the necessity of conniving at the use of oaths. "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. 5. 33 to 37.

The apostle James also enjoins: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation." James 5. 12.

The importance of this testimony, and the beneficial influence which the constancy of Friends to their Christian duty, in this respect, has had upon others, should incite us to increased diligence, as it is through individual faithfulness, that the light of the gospel will be diffused, and the standard of pure righteousness raised amongst the nations.

Spirituous Liquors.—The injurious effects of spirituous liquors, having brought the Society, at different periods, under much concern and solicitude, its voice has been frequently raised to discourage our members from the use of this dangerous article. It is cause of thankfulness, that the subject, fraught with important consequences, both in relation to the temporal and everlasting well-being of mankind, has also taken such hold of many pious and reflecting persons in the community, that this concern appears to be spreading its influence to a considerable extent. We feel a renewed desire that all our members

may so dwell under the power of the cross of Christ, as to maintain a strict guard against the insidious temptation, to use as drink those intoxicating liquors. Let every one know how to possess himself in sanctification and honor. The time impressively calls for purity of life and conversation; and daily experience teaches, that where this dangerous article is tampered with, all that is noble, all that dignifies us as the rational, intelligent creation of God, may be prostrated and debased.

Slavery.—Although, as a religious society, we have cleared our hands of holding our fellow-men in bondage, yet as Christians, and members of a community in which slavery exists to an enormous extent, we cannot divest ourselves of a tender feeling towards the subjects of this system of oppression, and affecting degradation. The hardships which this poor people undergo, in having their just right to liberty and property violently withheld—abused as they are, and evilly treated in various ways; and moreover being subjected to have the tenderest ties rent asunder by the internal slave-trade, which is carried on to the disgrace of a Christian-professing people, are crying evils, and if not arrested, must, unquestionably, involve our country in serious difficulties and distress.

As advocates of universal righteousness and justice, we should not only entertain a lively sympathy and commiseration towards them and their masters, but embrace every opportunity for exposing the iniquity of the traffic, and of their unjust bondage, and for rightly preparing the way for their emancipation. Much remains to be done, before this foul disgrace is removed from our land. Discouragements may present at every step, but we humbly trust that the cause of the oppressed is regarded by a merciful and just God; and as its advocates continue to labour with zeal and perseverance in the spirit of the gospel, we entertain no doubt that their labours will be blessed.

Days and Times.—Consistently with our belief in the spirituality of the gospel dispensation, we cannot unite with any in the observance of public fasts, feasts, and what they term holy-days. We believe the fast we are now called to, is not the bowing of the head like a bulrush for a day, but an universal and continual fasting from every thing which has a tendency to defile the soul, and unfit it for becoming the temple of the Holy Ghost. "If any man will come after me," said our Lord, "let him *deny* himself, take up his cross *daily*, and follow me." Luke 9. 23. That the primitive believers were convinced that the obligation to regard one day as more holy than another, ceased with the Mosaic dispensation, is evident from the various testimonies of the Holy Scriptures.—"Christ," said Paul, "is the end of the law for

righteousness to every one that believeth." Rom. 10. 4. "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ." Col. 2. 16, 17. "Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labour in vain." Gal. 4. 10, 11. "But first, forasmuch as it is necessary that there be some time set apart for the saints to meet together to wait upon God; and that secondly, it is fit at some times that they be freed from their other outward affairs; and that thirdly, reason and equity doth allow, that servants and beasts have some time allowed them to be eased from their continual labour; and that fourthly, it appears that the apostles and primitive Christians did use the first day of the week for these purposes—we find ourselves sufficiently moved for these causes to do so also, without superstitiously straining the scriptures for another reason." And though we therefore meet and abstain from working upon this day, which we believe is a practice of great advantage to the community at large—yet we also hold meetings for divine worship at other times. Apol. Prop. xi. § iv.

Public feasts in celebration of any important event, so far from being evidences of gratitude for the blessings we enjoy, are often seasons of debasing intemperance, and a growing evil in our country, which we are bound to discountenance, by wholly abstaining from them. An humble and grateful sense of the mercies of our Heavenly Father, ought to fill our hearts with thanksgiving and praise to Him, a tribute ever due from all his people, and to be acknowledged with the deepest humility; but those tumultuous and unseemly demonstrations of joy, which are often accompanied with rioting and drunkenness, instead of being acceptable to a pure and holy Being, tend to increase the mass of iniquity, and are a reproach to any people.

Amusements.—As our time passeth swiftly away, and our delight ought to be in the law of the Lord, we believe it to be incompatible with that self-denial which is enjoined upon the disciples of Christ, to permit the attendance of stage-plays, horse-races, music, dancing, or any such vain sports and pastimes; also being concerned in lotteries, wagering, or other species of gambling—all which are inventions of degenerate persons, tending to stifle the convictions of divine grace—and to set men at ease in a state of alienation from God.

Plainness.—A testimony against the changeable fashions and customs of the world, was an early characteristic of the Society of Friends. Convinced that they had their origin in pride, and were intended to gratify the vain mind, which they believed it to be their

religious duty to deny, they manifested great simplicity in their dress and address, and in the furniture of their houses. No little suffering ensued the use of the singular pronoun *thou*, or *thee*, and in declining the customary *titles* and *manners* of the day. But acting upon principle, they stood unmoved by the storm which was raised against them, in which the Christian virtues of patience and forgiveness of injuries, shone conspicuously in their conduct. The same divine Spirit, which led them to lay aside every thing unbecoming the followers of Christ, would still lead us in the same path; and notwithstanding many of their successors in religious belief, who have widely deviated from that exemplary simplicity in their language, their garb, and the furniture of their dwellings, may endeavour to persuade themselves, that these are merely outward and non-essential things, yet the love of them is a certain indication, that whatever they may profess, they are not in possession of that life and power which was the substance of their forefathers' religion. The example of our blessed Saviour and his followers, and of the virtuous and holy men in all ages, ought to make a due impression on every considerate mind, especially on such as have had the advantage of a guarded education. "I will," saith Paul, "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but, which becometh women professing godliness, with good works." 1 Tim. 2. 9, 10. "Whose adorning," says Peter, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner in the old time, the holy women also, who trusted in God, adorned themselves." 1 Peter 3. 3, 4, 5.

In conformity with these Scripture exhortations, we shall revive the advice of the Society on this subject, issued in 1703 and 1743. "This meeting, under a deep sense that pride and the vain customs and fashions of the world, prevail over some of our profession, particularly in the excess of apparel and furniture—doth earnestly recommend, that all who make profession of the truth, take care to be exemplary in what they wear and what they use—so as to avoid the vain customs of the world, and all extravagancy in colour and fashion, and keep themselves in respect thereof spotless and blameless, adorning their profession in all modesty and sobriety; and that all parents be watchful over their children, and careful not to suffer them to get up into pride and excess, but keep them to that decent plainness, which becomes the people of God; that the sin of the children may

not lie upon their parents; nor they be exposed to ruin by their parents' neglect. 1703."

"We also tenderly advise, that Friends take heed that they exercise plainness of speech, without respect to persons, in all their converse among men; and not balk their testimony by a cowardly compliance, varying their language according to their company; a practice of very ill example, and rendering those who use it contemptible and looked upon as a kind of hypocrites even by those with whom they so comply." 1743.

Trade.—To make suitable provision for our subsistence is an incumbent duty, the neglect of which is reprobated by the apostle Paul in very strong terms. But while it is obligatory upon us to discharge this duty, our Lord teaches us, in his sermon on the mount, that all those things after which the Gentiles seek are of very inferior importance. Such was the redemption from the love of the world which he inculcated, that he exhorted his followers to "take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed." "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6. 31. 33. We are far from wishing to discourage industry, but when the mind is really kept under the government of the cross, a little, with the divine blessing, suffices. Our wants being few and circumscribed by the Truth, they would be supplied with moderate labour; and thus the energies of body and mind would be left more free, to fulfil the great designs of our creation, to glorify God in the work of salvation and in spreading the knowledge of his blessed Truth amongst mankind. In minds thus bent upon seeking a more glorious inheritance than the accumulation of worldly possessions, a concern is maintained to hold forth an example of temperance, justice and truth; but when a defection from true simplicity of heart and heavenly mindedness prevails, it leads into the love and pursuit of this fading world, often produces the fruits of pride and ambition, and occasions many imaginary wants, to provide for which, greater extension of trade and commerce must be resorted to, than many have stock and ability to conduct. Ambition and evil emulation leading some into higher living and greater expenses than their incomes admit, their circumstances become reduced, and being unwilling to lessen their appearance in the world, unwarrantable means to procure a temporary support are sometimes used, which have ended in bankruptcy, and brought a shade upon our religious profession. Under such wasting and deficient circumstances, a proper sense of justice would lead those to give up their effects in due time, rather than to go on enlarging their debts by dis-

reputable artifices, until they are stopped by unavoidable necessity, and plunged at once into ruin, sorrow, and disgrace; bringing their creditors into grievous difficulties, or in danger of sinking with them in the wreck of their affairs. The Society has declared its disapprobation of resorting to the practice of raising money by fictitious paper credit, and we would also revive the caution to our members, to avoid entering into joint securities with others, under the specious plea of rendering acts of kindness, many by so doing, having been ruined in their circumstances, and their families reduced to great distress. "Be not thou," said the wise man, "one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee." Prov. 22. 26, 27. The uprightness and honesty of our friends, in the beginning, in their commerce and converse, was remarkable. How exact were they in performing their words and promises, without evasive excuses and insincere dealings! How careful not to involve themselves in business which they understood not, nor had stock of their own to manage! How circumspect not to contract greater debts than they were able to pay in due time, which brought great credit and reputation to our religious society. It is equally obligatory upon us to bring forth the same fruits; we profess the same faith, and the guidance of the same unerring principle. We therefore affectionately desire that Friends may wait for divine counsel in all their engagements; and not suffer their minds to be hurried away by an inordinate desire of worldly riches; remembering the observation of the apostle in his day, and so often sorrowfully verified in ours, that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many arrows."—1 Tim. vi. 9, 10. Even when riches to any extraordinary degree, have been amassed by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of truth, into liberties repugnant to our religious testimonies, and sometimes into enterprises which have terminated in irreparable damage to their temporal affairs, if not an entire neglect of the great work of the soul's salvation!—It is important that those who are possessed of large estates, should set examples of moderation in their manner of living, not merely limiting their expenses by their means, but also, by attending to the circumscribing power of Truth, show forth that Christian simplicity which adorns our religious profession.

Government.—The Society of Friends, in accordance with their

pacific principles, have ever believed that they were restrained from joining with others in warlike measures, to pull down, set up, or defend any government; yet they have declared that "Magistracy or civil government is God's ordinance, the good ends thereof being for the punishment of evil-doers, and the praise of them that do well." So far as the requisitions of government do not violate their consciences, they are bound to obey the laws of their country, and when they cannot actively comply for conscience sake, they passively suffer the penalties which are imposed upon them; believing it to be their religious duty to demean themselves with proper respect and submission to those who are placed over them.

As magistracy is for the punishment of evil-doers, and for the praise of them that do well, they avail themselves of the protection which the laws of the land afford, for the free and unmolested enjoyment of their civil rights; but in thus resorting to the civil authority, they advise their members to conduct with decency and moderation, without anger or animosity: that they may evince, in courts of justice, and on other occasions, that nothing but the necessity of the case induces them to resort to the law.

The Society discourages its members from accepting posts or offices in civil government, which may expose them to the violations of its Christian testimonies; and from being betrayed into heats and controversies respecting the politics of the world: believing that while we ought to bear such portions of the burdens of civil government as comport with our religious profession, the work to which we are particularly called, is the advancement of the peaceful reign of the Messiah.

In taking a comprehensive view of the doctrines of the Christian religion, it will be seen that there is an intimate connexion of all its parts, and a dependence of the whole on Jesus Christ, in his blessed offices, as the everlasting Foundation. It was on his coming, and what he did for us without us, that the previous forms of devotion were abrogated, and a worship introduced, at once simple and sublime; in which, in humble waiting upon God, we may, as said the apostle, "come boldly to the throne of grace;" and hold communion with the Father of mercies, and God of all consolation.

It was He, who, having been crucified, raised from the dead, and exalted by the right hand of God, shed forth the Holy Spirit, by virtue of which both sons and daughters were to prophesy. And those whom he was pleased to call and qualify for the ministry, being ambassadors for him, boldly declared the necessity of faith in Christ, and of obedience to his divine precepts. And being raised above the influence of pecuniary considerations, as motives for that dignified work, they were made willing to spend and be spent for the sake of Christ and his gospel. And in the exercise of their

gifts they were instructed to depend on him, to be to them mouth and wisdom, tongue and utterance.

By his own regenerating power, he leads the soul through those cleansing operations, which were represented by outward baptism, and which consist not in "the putting away of the filth of the flesh, but the answer of a good conscience towards God, *by the resurrection of Jesus Christ.*"—1 Peter, 3. 21. And in the participation of the divine nature, and through that faith which applies and seals the efficacy of his propitiation, we enjoy the communion of the body and blood of Christ.

He brought life and immortality to light by the gospel, and pointed the minds of the humble believers in him, to a mansion of rest, eternal in the heavens.

He more clearly revealed the relations we hold to God, and to one another, than had been made known under the previous dispensation. The nature of his peaceful reign, and the social virtues characteristic of his kingdom upon earth, which had been set forth before, in the sublime and figurative language of prophecy, he brought down, in his own divine precepts, to apply to the humblest understanding. He commanded us to love our enemies—to do good for evil, and as a universal rule of action, to do to others as we would they should do to us. Thus the axe was laid to the very root of the principles of war, retaliation, and revenge, and all the various grades of wrong, oppression, and injustice among men. And by his Spirit in our hearts, he inspires us with those heavenly affections and feelings, and that universal benevolence, in which man, in every situation, is the friend of man—and in the prevalence of which, "violence no more would be heard in the land, wasting nor destruction within our borders;" and a practical illustration would be given of the anthem of the heavenly host; "Glory to God in the highest; and on earth, peace, good-will towards men."

It was on the introduction of the gospel dispensation, that the obligations of truth and undeviating veracity, were so clearly revealed, and so strongly enjoined, as to abolish the previous ceremony of oaths, and place the communications of the Christian, on the solid basis of an unchangeable principle.

And in the solemn and humbling views which are presented to us in the gospel, there is a powerful admonition to temperance, humility, and constant watchfulness—to walk circumspectly, redeeming the time, and looking to a blessed and glorious immortality.

Under the influence of the Spirit of Christ, and in a conformity to the doctrines of the gospel, the primitive believers became as the lights of the world, and held up a standard of righteousness in the earth. They gave a practical illustration of the *one* true faith, which works by love, and purifies the heart; showing that they felt the

obligation they were under, not to live unto themselves, but unto him that *died* for them and *rose* again.

And when it pleased the great Disposer of events, to open the understandings of our forefathers, and call them to be a separate people, he led them into a revival of the same doctrines, and into a correspondent conduct; so that they were enabled to come up in the fulfilment of the injunction of our blessed Lord, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5. 16.

In maintaining the cause and testimony of Jesus, we desire that the peculiar character of the gospel of Christ, may ever be held in remembrance: that the professors of the Christian name, "*through sanctification of the Spirit and belief of the Truth,*" may show, "out of a good conversation, their works with meekness of wisdom;" and finally "receive the end of their *faith*, even the SALVATION OF THEIR SOULS."

Signed on behalf of the General Committee, by

ELISHA BATES, *Clerk.*

Philadelphia, 8th mo. 4, 1829.

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